THE CHURCHMAN.

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From Lyra Apostolica.

"I saw all Israel scattered upon the hills, as sheep that have not a shepherd."

Poor wanderers, ye are sore distrest
To find that path which Christ has blest,
  Tracked by His saintly throng;
Each claims to trust his own weak will,
Blind idol!—so ye languish still,
  All wranglers, and all wrong.

He saw of old, and met your need,
Granting you prophets of His creed,
  The throes of fear to suage;
They fenced the rich bequest He made,
And sacred hands have safe conveyed
  Their charge from age to age.

Wanderers! come home! when erring most
Christ's Church aye kept the faith, nor lost
  One grain of Holy Truth:
She ne'er has erred as those ye trust,
And now shall lift her from the dust,
  And REIGN as in her youth?

"I will give power unto My two Witnesses, and they shall prophesy."

How shall a child of God fulfil
His vow to cleanse his soul from ill,
And raise on high his baptism-light,
Like Aaron's seed in ritual white,
And holy-tempered Nazarite?

First let him shun the haunts of vice,
Sin-feast, or heathen sacrifice;
Fearing the board of wealthy pride,
Or heretic, self-trusting guide,
Or where the adulterer's smiles preside.

Next, as he threads the maze of men,
Aye must he lift his witness, when
A sin is spoke in Heaven's dread face,
And none at hand of higher grace
The Cross to carry in his place.

But if he hears and sits him still,
First he will lose his hate of ill;
Next, fear of sinning, after hate;
Small sins his heart then desecrate,
And last, despair persuades to great.

From the Christian Remembrancer.

Uber dus verhaltniss der Bischoflichen kirche von England zu der ursprunglichen Apostolischen. Von M. Chlebus, *Licent. d. Theologie, &c.* Leipzig, 1842.

Die Zustande der Anglicanischen kirche, mit besonderer Berucksichtigung der Verfassung und des Cultus. Von Hermann F. Uhden., Candidat des Predigtamts. Leipzig: Tauchnitz. 1843.

We have now introduced our two authors, chiefly, as probable samples of a class hereafter to become more and more numerous, in proportion to the increasing intercourse between our own nation and the cultivated portion of northern Germany; and before we lay before our readers any portion of their labor, it may be desirable to say a few words upon the nature of the circumstances under which the Protestant of Germany is compelled to form his views of religion.

Professor Mohler has well remarked, in his singularly lucid investigation of the heterogeneous religious associations which issued out of the convulsion that attended the Reformation, that the grand dilemma into which its leaders came, was felt to be, how to provide for the authority of the Teacherhood that was to stand in the place of the Apostolic Ministry which they removed. They tried various pleas, such as the utility of the public preaching of the word of God, and the expediency and propriety of maintaining order, and providing for the service of the houses of God (which were retained, notwithstanding that the liturgy that had been before connected with them was banished.) Yet, if it were lawful to cast out an Apostolic succession of ministers, and to discard their ritual, it was not less lawful for all who desired to reject that which came in their place; and to set up, as soon as ever they had a mind, some rival something more in unison with their individual taste. Luther and those who succeeded labored strenuously to deter from all such attempts, and to support the authority of the ministrations which they were the means of forming; but the only one ground which can maintain the minister of religion—"the power and commission of Almighty God,"—they did not dare to claim for their institutions, except upon such weak and vague grounds as threw the claim open to all others whatsoever. The Apostolic power, conveyed by the laying-on of the hands of the Bishop, they could not appeal to; they had put asunder what God had joined together, and their self-formed ministry proved unable to stand the test of time. It was subject to the denunciation of the Prophet, (Isaiah viii.) "Associate yourselves, Oh ye people, and ye shall be broken in pieces; take counsel together and it shall come to nought; speak the word and it shall not stand, for God is with us." What more, it may have been thought, can be wanting according to the best human foresight? Here is the glorious light of the Reformation, the pure evangelical truth of the Scriptures, proclaimed and set forth by men earnest in their work, who have braved great personal dangers for the sake of their belief. What more can be desired? Yet something more was wanting, as the sequel has shown; and that was, that, however pure the truth may have been, however earnest the intention, however irreproachable the object, it was still incompatible with the glory and honor of Almighty God that men should associate themselves to do these things. Almighty God has decreed that what He does, that shall stand,—and that what men associate themselves to do, shall not stand; and therefore it is that for the three hundred years that have passed since the days of Luther, the associations which he and his friends formed to maintain the purity of the Gospel, as they thought, have been growing worse and worse; and it needs no more than a superficial acquaintance with the actual state of society, as it has grown up, and now is, in Northern Germany, under the influence of these associations and their innumerable subdivisions, to have abundant proof, that, though they may have spoken the Word, yet that it has not stood, and that, though they may have taxed human efforts to the utmost to maintain their cause, it has failed. Theology has fallen into the hands of these associations: in one point of view, into a mere quagmire of the intellect, and in another, into a profession that is recruited from the refuse of the people. So that with the exception of one or two individuals remarkable for their sagacity, the reputation of a theologian holds the lowest rank in Protestant Germany; and it is not beyond the truth to say, that, putting the talent and qualifications of individuals aside, and the plain, humble, and praiseworthy zeal of some few of the country ministers, the whole body of German religious teachers are held in the meanest estimation by the people at large. So true is Professor Mohler's observation, that the doctrine of Luther was equal to the task of destroying the fabric of spiritual allegiance to the existing Church, but it could not compass the building up a new Church in its place.

It would be foreign to our object to make any allusion to the existing state of the particular religious association of which Mr. Uhden is a member. What we have said belongs to our subject, as an explanation of the fact, Why a foreigner should take such an interest in exhibiting the different parties and rival interests actively at work in the bosom of the Anglican communion. The very atmosphere that a Protestant German student of Theology breathes from his birth, is party spirit; the gymnasium where his boyhood is passed is full of it, the university where he attends his theological course is literally nothing else; his society is nothing but disputation; his home in most cases an irreligious one; his notion of the pulpit is that of a mere place of vent for his laboriously-acquired knowledge. From his earliest days his ideas upon religion are trained in the confused spectacle of discordant thought and principle, which is ever before his eyes; how, therefore, can such a training have any tendency to place before the conscience of a mortal man the conviction that he is, or is to be, the servant of the Almighty Ruler of the kingdoms of the world; and that his work is to be the building up, the training, the teaching, the ministering in the things of God unto a divine society, the fundamental principle of which is, that the association is the work of God, the only reason entitling him to think that what he may say or do, in the province of Theology, will have any issue for good, being the assurance that he has a commission from the Almighty God, which all men will recognize, to speak and preach and labor in his vineyard? It is manifest that the Protestant German theologian's idea of Theology, and its application to the wants of human society is immeasurably far from such a view as this. He looks upon Theology as the science of a revelation, a province subject to the powers of the human intellect, like chemistry, or geology, in which truth is to be attained in the Baconian way, by the multitude of inductions. He looks upon mankind precisely as a heathen philosopher would, that though in general they are incapable of going deep into the subject, and on that account less deserving of attention than if they were better judges, yet as this cannot be helped, the materials for disciples and followers must be taken as they are, and the best must be made of them. We mean, this is the view of what the abstract German theologian would be in whom the tendencies of their system should be fully developed; of course it is not ventured to be asserted that the better feelings of the human heart are always so effectually rooted out that such a scientific monster of Theology is a phenomenon of common occurrence; but such is the system; and it will be borne in mind that out of this system Mr. Uhden, whom we judge to be a young man from the title of his work, came to study and learn the actual working and ministry and institutions of the English Church.

It is obvious at first sight, that the main stumbling-block in the path of such an observer, who has throughout shown a patience of investigation and a dispassionate tone of judgment highly to be commended, would lie at once in the principle of association peculiar to the body, the condition of which he came over to examine. Is the Anglican Church one of those associations which the movers of the great religious convulsions of the sixteenth century, formed for the purpose of maintaining and propagating what they considered to be the Evangelical religion of the Scriptures? or is she part of the Catholic kingdom of Jesus Christ, associated by the power and Spirit of God to protect and propagate what the Apostles delivered as the faith committed to the Saints? The Anglican Church, as a living fact, is a corporate body possessed of sufficient visibility and sufficient distinctiveness of constitution and practical energy, to induce a student of no ordinary discernment and power of observation, to quit his own country, to acquire a strange language, and, having acquired it, patiently to accumulate the various details, not only of the actual state of this Church, but also of her past history and fortunes; and withal, he has thought it worth while to obtain an accurate and minute account of many portions of her legal and canonical constitution, such as is possessed by few of her own members; this looks little like an impression on the author's mind, of the *invisibility* of the Anglican Church. It may be a matter of some wonder, then, that an observer who has taken such praiseworthy pains in the execution of his task, should stumble over the very question, which is the most momentous of all, and which is, in fact, that very one from which the whole investigation derives whatever value and importance it may possess.

It is, as was before hinted, inconsistent with the supremacy and majesty of Almighty God, that any corporate body, the principle of whose association is founded by human contrivance only, should long continue together. Virtue and sanctity alone enable men to act together, and these qualities are the work of God in his new creation. It is the nature of all human beings to prey upon each other like wolves, until God has been pleased to cleanse them and give them a different mind; and, in whatsoever society they are placed, it is their nature to seek to destroy, mutilate, disorder, and to dissolve that society, unless God work a miracle upon them and give them the heart and mind to seek instead to build it up and to join it together. The reason why Nineveh, Babylon, Persia, and Greece—which are tolerable specimens of vast associations of mankind—have been broken in pieces, is simply that God had no motive of His own glory to interpose, and therefore suffered human wickedness to run its course; and it ran itself to dissolution. One society only, of all the associations of the earth, is secured from this inherent tendency to dissolution, but the price that is paid for this protection, is the giving over into the hands of God the principle and work of the association; and God, who is a jealous God, who has made all things for his own will and pleasure, and who has placed before himself his own glory, as the end for which he suffers this world to prolong its existence in the midst of the universal wreck of all human associations whatsoever, is pleased to preserve one society whole and compact in the world; because the members of this society ascribe to him the glory of the work of their association. This society is the Catholic Church, and the instrument of its association is the sacrament of baptism, which joins the person receiving it to the mystical body of the incarnate Son of God; and God, who is a jealous God, jealous of his own glory before the nations of the world, has hitherto, for eighteen hundred years, maintained this association in the world, and has not suffered it to be broken in pieces, because it ascribes its association to him. All other associations whatsoever he disowns, and, although the design they propose be ever so praiseworthy, yet he brings them to nothing, because they do not manifest themselves in the earth as his work. For the very reason that they presume to act of themselves, he allows them to run their own course; and this course is towards dissolution.

Mr. Uhden opens his work by stating that the "Anglican Church goes back to the Reformation as the occasion and ground of its coming to life, but that it differs from all other associations which sprung up out of the Reformation, in the predominant consciousness of its continuity as a Christian Church, as shown by the effort to maintain even an external union with the visible Church." A confused and indeterminate statement, certainly, but made, it would appear, on purpose to slur over the real difficulty. Is this consciousness of continuity a well-founded one? The fact that an Anglican Church could come to life at the Reformation, and yet possess a consciousness of her continuity, is a description of something so wonderful, that, though it might be a matter of less surprise, were it known to come from the other side of St. George's Channel; but in the thoughtful and well-considered work of a German scholar, and at the very outset too, as it were, a sample of the whole investigation! We own we are a little surprised that the genius of Green Erin should have so effectually migrated as to find an abode in the far-famed city of intelligence—the philosophical Berlin. This, however, is the real difficulty: the Anglican Church, whatever her present state may be, has a deep, unextinguishable sense of her continuity; that she is a living part of that vast Christian society who have the mark of the finger of God upon them, and whose vocation upon earth is to set forth the glory and honor of Almighty God, who hath chosen her for this very end. How can such a conviction admit of any reconciliation with the notion of a matter-of-fact birth at the time of the Reformation! The contradiction is plain; yet it is only as one of the daughters of the Reformation, in common with the production of a similar birth, that the theologians of Germany can take any interest in the Anglican Church. They seem to have been themselves awakened at some sound or cry of the bridegroom's coming, and finding the oil in the lamps of their discordant societies—which they persevere to call by the name of Churches—to be all but spent, like persons beginning to see themselves in a bad plight, they cast about for help, and seeing the Anglican Church in apparent force, they come over to her, and show symptoms as if they were inclined to say, Good Sister of the Reformation, for sisterhood's sake, give us of your oil, for our lamps are going out.

It is well-known to be matter of grave consideration in the cabinet, as in the consistorial bench of Prussia, that the Protestant multitude of Germany has lost all unity of thought and affection; that they are in a state incapable of reconciliation by legislation; that the study of Theology does but promise to add fresh materials of discord; that the liturgic life and ritual habits of the people have sunk far below the measure of even Pagan worship in the times of the Roman Republic; nay, have almost ceased to exist at all, so that any revival of individual zeal does but bid fair to increase the existing confusion, until it should be ascertained in what path zeal, if revived, might safely and beneficially advance.

Thoughts of this nature beginning to operate in a cabinet, which has for many years placed its confidence in the strength of its power and apparatus of war, have been the occasion of such visits to England as that of Mr. Uhden, and the evident intention has been to discover, if possible, with a view to adoption, some remedy for the religious evils of Protestant Germany; to ascertain, in short, where the great strength of the Anglican Church lies, in virtue of which, notwithstanding her many grievous defects, she is still continued a visible corporate body, impressed with the consciousness of her own unity and her continuity.

This cannot be regarded otherwise than as a mark of praiseworthy care on the part of German statesmen. Yet how such investigations as these of Mr. Uhden are to minister a remedy to the evil, it is impossible to see. That very thing in which the strength of the Anglican branch of the Church does lie, has been entirely overlooked; as if it were of no sort of importance to the existence and permanence of a corporate body, that the work of its association should be the work of God, and the honor and glory of the Almighty God of the Universe should be at stake, in the eyes of the nations of the earth, that his work should be found such as to last.

The Church, in the eyes of Mr. Uhden, is a mere Society for Propagating the Gospel at Home, and he accounts it to differ from other societies only in the circumstance of the subject it takes in hand, and as a society to be upon a par with any other society: for example, that for the Diffusion of Useful Knowledge, or for the Suppression of Mendicity or Cruelty to Animals, or in fact any society. The Reformation, he would have to be the standard of what is meant by the Gospel, though Professor Mohler's work has now made it evident that for any man who is in earnest, and who, as a Protestant, desires to gain some definite notion of the Gospel, to go to the time of the Reformation for a definite view is merely to go to a *rudis indigestaque moles*, of conflicting sentiment, on which the mind of the dove can find no rest for the sole of her foot. Yet, nevertheless, owing to the marvellous, inexplicable, and invincible attachment of the human intellect to the systems of its own creation, the era of Reformation, or, as in Germany it might be more truly called, the era of Rebellion against the Apostolic Succession, is clung to with the tenacity of drowning men catching at straws, as the standard of the truth of the Gospel of the Son of God. As long as this continues to be the case, Protestant Germany can never become other than she now is; for she hereby persists in disowning the one only power of God which he has given for the healing of the nations.

Archdeacon Sinclair's Visitation Charge.

The following extracts from Archdeacon Sinclair's recent Visitation Charge are taken from a copy of it published in the London Morning Post:—

"These remarks on the necessity of joint efforts and mutual forbearance in one department naturally bring me to the subject of Church unity in general. The unhappy divisions which, within the last few years, have broken out with increased bitterness, render exhortations to peace, on an occasion like the present, an indispensable part of my duty. It would require more time than I can now afford, and would be a needless repetition of what you have already heard most clearly and powerfully stated by our revered diocesan, to give even an outline of the controversies which have arisen. It would also be unnecessary for me to remind you that it is only by adherence to the articles and catechism, to the rubrics and canons of the Church, that unity of doctrine, or uniformity of worship can be maintained; that where the directions of the Church are clear and unequivocal, we are bound to follow them—that where latitude is allowed us, we ought to use it prudently and conscientiously, with a view to concord and edification among our people, *giving none offence in any thing, that the ministry be not blamed.*—(2 Cor. v. 3.)

"As I have no occasion to enlarge on what relates to doctrine, so neither will it be expected of me, before my present auditory, to dwell upon the ordinary rules for maintaining peace, such as not to use intemperate or sarcastic language—not to impute evil motives—not to charge the advocate of an opposite opinion with conclusions which you consider logical, but which he rejects—not to associate solely and entirely with your own party, and thereby receive, as well as give, encouragement to exclusiveness and dogmatism—not to deal in exaggerated statements and hyperbolical expressions, with a view to mere display and effect, thereby blinding and perplexing the reader or hearer whom you profess to enlighten—not to publish anonymously what you would be ashamed or unwilling to avow—and not to patronize or encourage publications in which these rules of Christian discussion, these common safeguards of Christian charity, are violated. These, my reverend brethren, are topics long familiar to you all. There is one rule, however, frequently overlooked, but practically most important, to which I would solicit your especial attention. It is plain and simple. It consists merely in not allowing yourselves to be misunderstood, and in preventing from the first all misconception of whatever doctrine or statement you advance. This rule applies more particularly to discourses from the pulpit. Among your own congregations, above all people in the world, it is indispensable that you should not be misapprehended. Yet we all know how frequently doctrines are so expressed, as almost of necessity to mislead the hearer. The proper cautions and limitations are not given. The opposite error is not stated. The preacher, confining himself to that portion of the truth which is immediately before him, and which he is eager to inculcate, forgets, in his eagerness, those other portions which would qualify his statement, and convey a right impression to his auditory. To the younger clergy, in particular, admonitions upon this subject must be applicable. To any one of my younger brethren who has recently been admitted into the ministry, I should say, remember that it is very easy to be misunderstood, and very difficult to remove a false impression, once established. By a few unguarded statements, you may, in the course of a few minutes, excite a prejudice against yourself, which your whole after-life may not enable you to overcome. To your surprise and grief, you may suddenly find yourself accused of Popish or sectarian tendencies, which no disavowal on your part, however solemn and unequivocal, will suffice to disprove. Walk, therefore, circumspectly. Let not your good be evil spoken of. Whatever doctrine you have occasion to enforce, always state it with the necessary qualifications and restrictions. Anticipate mistakes. Obviate all suspicions and false deductions. If, for instance, you are inculcating the doctrine of baptismal generation, recollect that many persons consider it adverse to spiritual religion, tending to supersede or obscure the necessity for faith and penitence, and a renewal of the heart. To prevent, therefore, all evil surmisings as to the sense in which you hold the doctrine, show your readers that baptismal regeneration is a doctrine according to godliness; that a child, arrived at years of discretion, must repent and believe the Gospel, otherwise his baptismal privileges are forfeited; that in consequence of baptism he acquires increased facilities for sanctification, and is therefore bound, not less, but more, to be renewed in the spirit of his mind; and, in short, that it had been better for him never to have been baptized at all, than having been baptized, to leave the duties unperformed to which that ordinance solemnly engaged him.

"In like manner, if you are enlarging on the authority of the Church, not only in rites and ceremonies, but in controversies of faith; if you happen to be dwelling on the usefulness of ecclesiastical antiquity, the importance of the ancient creeds and liturgies, and on the deference due to primitive institutions, you will be careful to distinguish between primitive ordinances and papal innovations; between pure apostolical usage and mediæval corruption. You will so express yourself as to prevent all suspicion that you have any leaning towards that Church, against whose errors and idolatries your own Church continually protests, and which you yourself have, in the most solemn manner possible, renounced and abjured.

"On the other hand, if you are expatiating on the errors and corruptions of the Church of Rome, on the peril of idolatry, and the insufficiency of tradition to establish articles of faith; if you are insisting on the danger of exaggerating the claims of the Church, its ministers, and its ordinances, let me again repeat, do not suffer your good to be evil spoken of. Let not the most suspicious hearer imagine, that in your dread of Popery you are running into the opposite extreme, that you are indifferent about Church discipline, and Church ordinances, and regard the Sacraments as mere outward signs, connected only occasionally and accidentally with any spiritual grace or thing signified. Let it not be imagined that your inclination is towards dissent, rather than towards the Church of which you are a minister; that your churchmanship is a matter of convenience, and that you remain in its communion, not from conscientious preference of its articles and liturgy, but from the respectability which it confers.

"I readily admit that your observance of these cautions will be attended occasionally with sacrifices, requiring from some minds ready in composition, and of high imaginative powers, no ordinary exercise of self-denial. You must be prepared to lose, in some degree, the praise of eloquence. You must not expect to rise by these rules to the distinction of a party leader. You must reckon on the mortification of frequently seing others of inferior learning and ability more noticed and applauded. But to a rightly constituted, to a religious and manly mind, popular applause and the glories of partisanship are quite secondary things. What you desire, is usefulness rather than notoriety.—Your object is to fulfil efficiently and faithfully the ministry you have received. Your praise *is not of men, but of God.*—(Rom. ii. 29.)

"Such, my reverend brethren, is the advice I would offer, more particularly to young and ardent minds, upon the necessity of caution and circumspection, even in the enforcement of truth. To all of us it may be useful, from time to time, as now divisions and contentions unhappily abound, to recall to mind, for our own instruction, the various arguments for peace and concord, which we have so frequently and so earnestly urged in the course of our pastoral ministrations; to consider how many sources of error and self-deception on this point we have exposed—how many false pretences to a peaceable and charitable disposition we have denounced—how perseveringly we have traced a contentious spirit through all its various windings and disguises, whether of compliment, sarcasm, or insinuation; how many ensnaring incitements and provocations to strife and rivalry we have set forth before our hearers, as a warning—how affectionately we have urged upon them the irresistible Christian motives to a peaceable temper; the mercies of God, the example of Christ, the graces of the Holy Spirit, dread of punishment, hope of reward here and hereafter; the ties of holy communion, which bind us not only to our Creator, but to our fellow creatures, not only to our Redeemer, but to our fellow sinners;—and when we have brought together in our memories all these accumulated arguments and motives, let each of us apply to his own conscience the soul-stirring question of the Apostle, *Thou that teacheth another, teacheth not thou thyself?*

"I might here proceed to warn the laity against all indulgence of that censorious temper which renders so much caution and circumspection, on our part, necessary. I might exhort them to Christian charity and moderation. I might remind them that, whatever cause of jealousy they may have discovered or imagined in their minister, there is no individual in the world who has a stronger claim on their forbearance; none with whom they should be more unwilling to remain at variance; none whose explanations of what offends them, they should receive with greater readiness and cordiality."

The Thirteenth Annual Report

Of the Board of Managers of the New York Protestant Episcopal City Mission Society.

In presenting their Thirteen Annual Report, the Board of Managers of the Protestant Episcopal City Mission Society must commence as in former years with grateful acknowledgments to Almighty God, for the amount of good, and as they trust, of solid enduring good, which by the aid of His gracious providence they have been enabled to effect:—to His name be all the praise, to His grace be ascribed all the efficiency.

But mingled with this due tribute to Him who "worketh in us to will and to do," must be recorded the expression of humiliation and regret, that with such a field opened to their labors, with such resources for gathering in an abundant and eternal harvest, so small a portion of that field has been cultivated, so fractional a portion of those resources developed.

The reports of the Missionaries afford such full illustrations of these points, that we submit them without farther preface.

Report of the Rev. Benjamin Evans, Missionary of the Church of the Holy Evangelists.

Since the last Annual Report to the "Board of Managers," the subscriber presents, as the result of his labors—and of the state of the Church, the following facts:—

Baptisms: adults, 5; infants, 76—total, 81. Confirmed: in the Church of the Annunciation, in March last, 1; in St. Paul's Chapel, in April, 16—total, 17. Communicants: added, 96; died, 6; removed from the church, 14—present number, 250. Marriages, 31. Funerals, 30. *Collection:* for the Fund of Aged and Infirm Clergymen, $24. Received in charities, together with the common alms, $360. Sunday School: scholars, 125; superintendent, 1; assistants, 26.

On the first Sunday afternoon of each month, the children of the Sunday School are publicly examined in the Church Catechism, "openly in the church."

The congregation continues to increase, and all the services of the Church are attended regularly and with much devotion.

The church has been open for Divine service, and the Sacraments administered—as stated in the last report.

The Missionary has been greatly aided in his pulpit duties by fifteen of the clergy of this city and of Brooklyn. Those brethren, together with our Bishop, were requested to preach a succession of sermons to the "young." They did: and they were listened to by large and attentive audiences. The result, on the minds of those young, has been of the most blessed character. Several have come to the Missionary for religious counsel, and they are regular in their attendance on the services of the Lord's house.

The "Committee of Superintendence" is composed of zealous and active men. In the past year they have given good proof of these Christian virtues. For through their personal efforts, the church edifice has undergone a great and necessary internal change. Its wholesome appearance, decency of arrangement, and better convenience to celebrate God's worship, have added much to inspire devout feelings; and, also, to increase the value of the building. The expenses attending those alterations have been met by several means; but principally by the "Ladies' Benevolent Association" (of the church) and by the generous aid of many of the city churches.

During the past winter the Association, named above, have made and distributed a large number of garments among poor women and children. And by this means have many of the congregation been enabled to attend Church during the cold season. In the past year, and especially during the winter, your Missionary's duties among the sick and distressed have surpassed any previous year. And he is sorry to say, the alms for "the poor" have been much less. What the benevolent have given he has distributed with care and prudence; and it has been to those most needy and most worthy.

It is with gratitude to God that your Missionary records those several evidences of Divine mercy! and it is with humble trust in Him that he purposes to devote his soul and body to the duties of his mission.

Report of the Rev. Lot Jones, Missionary of the Church of the Epiphany.

Annual Report from April 23d, 1843, to April 23d, 1844. Baptized: adults, 8; children, 75—total, 83. Confirmed in St. John's Chapel, 21. Marriages, 28. Funerals, 39. Cummunicants: added, 107; removed, 55; died, 7—present number, 503. Scholars in the Sunday School, 336; teachers, 40.

Contributions:

For Aged and Infirm Clergymen,	$18 83
Missionary Committee of the Diocese,	10 87
Board of Missions—Domestic Committee	21 04
" " Foreign Committee	21 04
City Mission Society, - -	40 91
Sunday School, - - - -	35 17
Repairing the Church, - -	135 00

Three hundred and ninety-one dollars and eighty-five cents, have been received from various benevolent individuals, for the relief of the sick and necessitous. By the interest thus manifested in this department of Christian effort, the Missionary has been greatly encouraged and strengthened. Could the excellent donors know the full extent of the benefit they have conferred upon their suffering fellow creatures, they would never be weary in well doing. Many hearts by their liberality have been elevated with joy and thankfulness. The blessing of Heaven, has accompanied the offering; and, some, in life's most trying scenes, have become partakers of that peace and happiness, which religion only can bestow.

That section of the city embraced by this Mission, contains a very large number of the children of affliction and want. Here, for a long time to come, will probably be found those who have a special claim upon the kind regard of their more favored brethren. The experience of every year affords new evidence of the wisdom and piety, by which the Society was governed, in selecting the site for the church, and in making arrangements of a permanent character, to extend the glad tidings of salvation, to all who might be disposed to come. Perhaps there is no way by which those, whom God has blessed with affluence, can do more for the spiritual welfare of mankind, in all future time, than by building and endowing Mission Churches in our large cities. The good thereby accomplished will remain, when they shall be gathered to their fathers. The seeds of piety scattered abroad, will bring forth much fruit in this life, though eternity only will fully disclose the vast amount of the spiritual harvest, gathered by such instrumentality, into the mansions of glory.

Our Sunday School continues to be, as it ever has been, a valuable auxiliary in the Missionary cause. Many of the teachers here first learned those lessons, which they now forcibly inculcate upon others. The discipline it has given to their minds, is of the most valuable kind. They have been prepared for great usefulness, and rendered efficient service in training the lambs of the Saviour's fold, to participate in the full fruition of God's everlasting kingdom.

A course of lectures was delivered on Friday evenings, in the summer and autumn, on those Articles of our Church, that have a special reference to the errors and corruptions of the Romanists: in which, occasion was taken to point out the truly Catholic principles upon which our Reformers proceeded, and the firm protest which they made, both against the errors of those who added to, and of those who would take from, the Primitive Faith. The result was evidently a strong conviction, on the part of a large congregation, of the excellence of those safeguards, which the Church has provided in her Articles and Formularies, and in her Constitution and Canons.

More recently, a course of sermons has been addressed to the young, on Sunday evenings, by several of the clergy in this city and its vicinity. The impression made, has been very salutary, and will, doubtless, in many instances, be permanent. Our grateful acknowledgments are heartily tendered for these labors of love.

The ladies of the congregation are unwearied in their efforts to advance the interests of the Mission. They have devoted a large portion of time, in making garments for the destitute, and procuring means for repairing the Church. Either on account of the inclemency of the weather, when the walls were erected, or from other causes, further repairs had become indispensable for the preservation of the edifice. The most important of these have already been attended to; and nothing will be left undone, which watchful care and assiduity can effect.

The religious condition of the Church is such as to animate all the friends of the Mission. The proportion of communicants is unusually large. They walk harmoniously together in the faith and order of the Gospel. Many instances might be mentioned in which the power of Divine truth has been conspicuously displayed. But to enter into detail would extend this report to an unreasonable length. The case of an awakened conscience prompting an individual to make restitution, may not, however, be unacceptable. It is referred to, by his permission, in the hope that it may exert a good influence upon others.

In July last, the Missionary received, through the Post Office, an anonymous note, enclosing $20, in which the writer stated, that, ten or twelve years before, he fraudulently obtained $100, from one of our Diocesan Institutions. He requested the amount enclosed to be handed to whomsoever it belonged, and expressed the hope of shortly sending more. It had been his intention to forward the whole at once, but finding himself unable to do this immediately, and knowing the uncertainty of life, he determined to send what he could then spare, and the remainder, from time to time, whenever it should be in his power. True to his resolution, he sent within short intervals of each other, various sums amounting in all to $200, being the whole of what he unjustly received, with interest. When this money was handed to the Society specified, neither the agents, nor any of the officers had the least knowledge of the fraud, that had been practised upon them. A stricken conscience was its own tormentor. A desire of obtaining the favor of God, led to a disclosure of what must otherwise have remained unknown.

The note first received, concludes in the following manner:—"He deeply regrets his crime, and begs an interest in your prayers, that he may be enabled truly to repent of this and every other sin against God,—that he may exercise faith in Jesus Christ, be made a new creature, serve the Lord in true holiness, and by virtue of the Saviour's merits, be pardoned, and sanctified, and saved."

Report of the Rev. Jesse Pound, Missionary of the Church of St. Matthew.

The present condition and future prospects of this station, present much for the Christian philanthropist to contemplate with adoring gratitude, to the great Head of the Church. Its progress is healthful and onwards; and the utmost peace pervades our borders. We have, however, nothing extraordinary to relate in respect to it. The power of God has not been manifested as a rushing mighty wind; but we are thankful that the small still voice, which distils the dew, is heard with power and efficacy; and that some, hitherto heedless, have heard and obeyed its gracious monitions, by giving themselves to God with purpose of heart! Its Divine power has also been seen in the growth and establishment of believers, and in the holy consolation and hope it has afforded others, in the hour of nature's dissolution. These are proofs that God is with us; and in this we do rejoice, yea, and will rejoice!

Since my last annual report, 3 adults, and 29 infants have been baptized; 43 persons confirmed; 12 marriages; and 52 burials:—51 have been added to the communion, of whom 36 are new; removed, 19; died, 6—present number, 170.

The *Contributions* have been as follows:

For Sunday School Library, and Books of Instruction,	$35 00
Books for Desk and Pulpit,	34 00
Children of Sunday School to Seamen's Chapel	23 00
To the Fund for Infirm Clergymen,	26 00
To the Missionary Society of the Diocese,	28 00
Fixtures and Introduction of Gas, and other alterations and improvements in the church	300 00
Communion Alms,	109 34

The ladies of the congregation have exerted themselves with diligence and effect in supplying the wants of poor children in the Sunday School, and such other persons belonging to the station as stood in need, with shoes and clothing. And these are the contributions of our own infant congregation;—we have quietly strove to do what we could ourselves, and without supplicating public benevolence, and we bless God for the success which has attended our efforts.

During the past winter, I have received $204 93, and three bundles of clothing, from various benevolent individuals in the city, for the benefit of the poor, which with the communion alms, has been applied to the alleviation and removal of human misery, in almost every imaginable form.

The Sunday School, continues its efficient and valuable operations. It numbers 163 children, 1 superintendent, a secretary, librarian, and 16 teachers, whose zeal and devotion are above my praise. The library has been largely increased, and is read with apparent delight. In this department of our labor, as well as in the Committee of Superintendence, we have sustained a severe loss in the premature death of Mr. Pierre E. F. McDonald. As the founder of this School, and for the faithfulness with which he nursed it into establishment, as well as the deep interest manifested by him in all that related to the welfare of the station, his memory will long be cherished with grateful recollection. His praise is in all the churches! But our loss is his eternal gain.

This church is open for Divine service three times every Sunday; on Thursday evening during eight months of the year; on all the great festivals and fasts; on Wednesday and Friday during the season of Lent; and on every evening in Passion Week;—and on all occasions, a sermon or lecture is delivered. May the Lord continue through each coming generation, to revive and bless His work; and in every succeeding year may it be recorded of many, that they were born here!

These reports tell one story of patient labor, speak with one tone of unassuming moderation, one expression of quiet and hopeful confidence in the spiritual growth of their several portions of Christ's fold, and afford unequivocal evidence, that so far as means have been extended, this Institution has worked efficiently for its great object. If the call of Christian duty were not in itself imperative to perseverance in this necessary work, even against multiplied obstacles and amid apparent unfruitfulness, the tested experience of the past is sufficient to nerve us to renewed effort, "forasmuch as we know that this labor has not been in vain in the Lord." Oh! blessed be God that so many brows have been washed with the waters of Baptism and marked with the sign of the Cross, which would else have borne no impress but that of the god of this world,—that so many feet have been "shod with the preparation of the Gospel of peace" which would have trodden unrestrained the paths of sensuality and sin,—that so many souls have been fed with the bread that nourisheth to everlasting life, which might have been feeding on the world's wide common of that fruit, whose end is the second death. Such are the evidences of this Society's efficiency in its proper and peculiar field. But the history of the past year affords an incidental evidence of this fact, deserving our especial notice, and demanding our warmest acknowledgments to God. A work has been effected, which, though not in the strict sense a work of the Society, has been so distinctly (as we believe) a result of the great principle recognized by her, and has been so positively matured under her auspices, as to form a legitimate subject for our annual report, and affords one more of those bright spots in a picture which we shall have, alas! soon to present in its deep and growing shadows.

The Young Men's Church Missionary Society have within the last year resolved themselves into a Missionary Society for Seamen; the community could scarcely have taken cognizance of this change in their organization, before they were giving substantial evidence of their labor in this interesting and most neglected field, by the active ministrations of their chaplain among the seamen of this port. Sailors had been collected, instructed, converted, to the full acknowledgment of the truths "which maketh wise unto salvation," before it was well known that such an institution had been even contemplated. These young men came to this work with all the ardor of youth, but it was the ardor of deeds not words,—the right hand knew not what the left was doing,—and when their effort was crowned with success, when their beautiful floating church was ready for consecration to its great and godly purpose, they not only placed it under the supervision of this Society, (for this the very organization of the City Mission Society rendered necessary,) but with the self-sacrificing spirit which has characterized their whole action in this important movement, they have in obedience to the counsel of the Bishop, of whose nurturing care and protection they were profoundly sensible, merged the title of their Association, and in a sense abrogated its corporate existence. The Young Men's Church Missionary Society no longer exists:—the title to their property is now in the hands of the City Mission Society, to be entrusted, as soon as the act of incorporation is completed, to a sister association—the New York Protestant Episcopal City Mission for Seamen.

Thus, our own Society has merely received a temporary trust, to resign it again into other hands; but even in its transit, our own path has been enlightened by this kindred star, our own position illustrated, not merely by the credit derived to our Society from its official connexion and sanction, but because the spirit, and the principles, and the men who have done this good work, are substantially the spirit, and the principles, and the men of the City Mission. The individuals who have taken the lead in the inception and completion of this enterprise are members of this Society. The object has been uniformly recognized as part of the proper work of a City Mission; the intelligent and faithful spirit with which the noble purpose has been carried out, had been fed and exercised here. The work was done indeed under another name, a name which though it was born in a sense and died in a day, shall be remembered in the day when the Lord maketh up His jewels; but it was the Home Missionary spirit, of which this Society must ever be the great mover and organ, that has given the heart to will and the hand to accomplish this substantial evidence of its beneficent action.

Happy would it be, if we could close our report with these comforting convictions of the good our Society has accomplished; if, after a calm review of the past, we could dismiss you with the expression of earnest and well-founded hope of an increased measure of usefulness for the future. The light has been thrown on the foreground of the picture;—partial as that light has been, thanks be to Him who is the author of every good and perfect gift, that light has been all His own. The gloomy and increasing shadows, increasing even as we speak, these, alas! are all our own—yes! *increasing even as we speak.* How many hundreds, perchance thousands, of immortal, perishing creatures may at this moment be added to the fearful mass who are already embodied in that cloud of darkness, "thick darkness that may be felt," nay that *is* felt, —felt in the ribaldry that haunts our streets, felt in the corruption that lies festering and comes streaming from our prisons, and makes itself perceptible even to the bodily sense; felt in the child who steals its mat from our doors, or the man who picks our pocket of its thousands. Yes! the darkness gathers even whilst we speak, and the darkness is all *our own,* "from the sole of the foot even to the head, are wounds and bruises and putrifying sores," because they have not been "bound up neither mollified with ointment," because "the head is sick and the heart is faint,"—The darkness is *our own;* our own whether we refrain from providing the means for its repression, or whether we refrain from increasing the means actually provided, in proportion to the increased demand for their activity. Upon these two points we shall dwell in the remaining portion of our report.

First, then, let us look at the means actually provided. The City Mission Society has, within the last thirteen years, established three churches and appointed three Missionaries to provide for the spiritual wants, and within a certain extent, to meet the temporal necessities of the poor of the city of New York, the population of which, exceeds three hundred and fifty thousand souls. Now, let us admit for one moment, that the instrument thus set in operation were adequate to its mighty end, that the spiritual need of the Church's wanderers, and the temporal wants of the Church's mendicants, could be thus supplied:—how has this instrument been enabled to do its work? what has been the supply of oil with which this lamp that is to give the light of life and hope and truth, has been fed? The answer is found in the statement of the actual financial condition of the Society as exhibited in the Treasurer's account. Here we find that michinery, which, with all its presumed power in full and active operation, would barely accomplish an expected amount of work, has been actually deprived of a portion of that motive power, or rather has never possessed it. The City Mission Society has never possessed the means of acting, even in the most limited sphere that was ever proposed for its operation; it has gone behindhand, has involved itself in debt to meet the instant, inevitable demands, which any active existence required. Missionaries must be paid, churches provided, the essential decencies for our public worship supplied: and yet, even these *necessary* things, which form but the skeleton of that body which was to represent in the world, and in the Church, this corporate association, even thus much, has lived its little life by the *first* impulse which was only to be the *beginning* of its being, aided from time to time by unexpected and happy supplies, which, however gratefully acknowledged, and well applied, have formed no part of the legitimate, and constant, and increasing nourishment, which ought to constitute the integral substance of a great association, formed to meet and supply necessities that are daily recurring and daily augmenting. Let us suppose then that the instrumentality with which this Association began and has continued its operations, were equal to the end; even then to do its work, it must be supplied with resources such as have never yet been afforded. Now the responsibility of the Church in relation to this question assumes a double aspect; 1st, the responsibility of doing this work at all, and 2dly, the responsibility, if possible, more awful, of *continuing* the work *because it has been once begun.* Upon the first question we shall not now argue, it has been presented, and sufficiently, and ably discussed in every preceding report. If the Church of Christ have any work at all to do upon earth, that work is to feed Christ's flock, to enlighten those creatures of God who are perishing for lack of knowledge. This responsibility was so powerfully felt, so universally acknowledged, that we dared no longer shrink from meeting it. To meet it, this Society was organized. But having been organized, then comes in the second question—the responsibility of sustaining it *because* it has been organized;—and to this question the very nature of the Christian Church gives fearful emphasis. A Society for the distribution of the Bible, has in a sense done its work when money is given and Bibles are purchased and circulated, so that even were that Society, there to arrest its work, it would at least, so far, have done its work; thus also with the distribution of the Prayer-book. But the Church is that instrument which is not only to give light, but *life* to the soul; it not only tells man what he must do to be saved, but provides him with the very means of salvation; it proffers to the unsanctified the waters that are to wash away their defilement, nourishes the famishing with the very bread of life;—so that when once this Divine instrument has been doing its wondrous and saving work, to mar its efficacy, to diminish its power, or worse still, to withhold its operation, is actually and actively to quench a light that had dawned upon the soul; to heap up upon a *regenerated* creature, the pollutions of a world lying in sin, throwing him back into a condition worse than his original one; to *starve* a soul which had been enticed and tantalized with food which hunger had craved; and the hand was stretched forth to take, and the lips opened to receive. This Society has already preached the Gospel to the poor;—that Gospel has been preached, as it ever must be, with some determinate effect; it has been preached as a witness, by *the* witness; it has witnessed to these creatures that they are immortal, that they are responsible, that they are sinful, that they are lost without Christ; it has given them Christ in His Gospel—it has brought Christ near to them in His Church;—their children have been baptized at our fonts, confirmed before our altars; they have been fed with the bread and wine of the Lord's table;—our Missionaries have been ministering at their bed-sides in sickness, have been uttering words of hope, and prayers of faith over their graves. Having done this, we have imposed a responsibility upon this whole class, we have assumed a fearful and additional one ourselves. They are no longer what they were before we preached to them at all; we are no longer what we were before we undertook to preach to them. To stay our hand, to arrest our progress, would be to them enhanced destruction—what will it be to us? And all this fearful responsibility arises even from the presumption, that what is now doing, is all we ought to do; but is there any thinking creature that will dare to say this? Within the thirteen years of this Society's operations, the increase of this city's population has been nearly one hundred thousand; the provision for the spiritual wants of the poor is now precisely what it was ten years since; three Missionaries were then provided, three Missionaries are provided now. It is true, one church has been added to the number of our Mission stations, but no additional Missionary has been appointed; and even within the sphere of that new Mission's operations, and within the brief period since it was established, we are hazarding nothing in the assertion, that the population has gained upon the supply, in the ratio of ten to one. Oh! let us not imagine that even in a Christian land, amidst a Christian city, the awful threat of the Divine word is inapplicable, which menaces "famine of the word of God;" it is not enough, though we could place a Bible in every house, and a Prayer-book in every hand. Light may shine but the blind see it not;—light may shine, and dazzle and destroy the unpractised vision, by excess of light. Food may be given, but the paralyzed hand cannot reach it, nor the deranged and disordered system be able to receive it. The light must be set on the candlestick before it giveth light to all that are in the house; the appointed servant of the master must be there to give every one his portion in due season. This is our mission, woe be to us if we do it not, woe unto you if you enable us not to do it. The City Mission, is a messenger charged by God's providential spirit with the commission which closes up the volume of revealed truth. "I Jesus have sent *mine angel* to testify unto you those things in the churches. The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the waters of life *freely.*"

SMITH PYNE,
Chairman of the Committee.

Communications.

For the Churchman.

Baptist Intolerance.

Mr. Editor,—The following "morceau" I cut from the Baptist Advocate of the 20th ult.

Episcopal Bethel Church.—After visiting the Valparaiso on Monday last, we took a glance at the floating chapel erected by the Episcopalians for the accommodation of seamen. It is certainly a tasteful structure. Small in dimensions, but quite ornamental in appearance. Whether so much of fancy work will meet the plain tastes of seamen, is rather doubtful. We counted about the pews nearly two hundred prayer-books furnished for the accommodation of the sons of the ocean, but *not a single Bible or Testament.* All perfectly consistent, we thought, with Puseyism. The Church, that is the Episcopal Church as set forth in the Prayer-book, and not the Christian religion as exhibited in the Word of God, is apparently the one thing needful! We wonder whether the Bible has ever been known to injure sailors. Can any pious seaman inform us of the case?—*Bap. Adv.*

Baptist Bethel Church.—Our friends, we learn, are progressing cheeringly with the affair of a church edifice. The committee have obtained authority to purchase lots and prepare for building. This is as it should be. Now there is prospect of something being accomplished. Let the lots be purchased, and preparations made for building, and then let some ministering brother pass through the churches and take collections and subscriptions, and the whole amount needed will, we trust, be speedily raised. No cause among us is more popular. None is more deserving of regard. Let every brother and sister, then, and every friend to truth and righteousness, hold himself in readiness to give when called upon in public or in private.—*Ib.*

The Editor appears to doubt whether the style of the building will suit the "plain tastes" of seamen; might he not easily satisfy himself on that point, by "taking a glance" on Sunday morning instead of Monday?

A few Sundays ago, being in New York, I attended divine worship at the Floating Chapel, and saw, sir, those said dreadful Prayer-books, which seem to have excited the sneers and holy horror of the writer of the paragraph. Yes, I saw more, sir. I saw many, ay, very many of our "hardy sons of the ocean," with these aforesaid Prayer-books in their hands, singing and praising the Lord Jehovah. This, too, would be "all perfectly consistent with Puseyism," no doubt, to the jaundiced eye of the Editor of the Advocate.

He tells his readers he counted nearly two hundred Prayer-books. Now, sir, I would like to ask this said Editor, in what Baptist meeting house we should find two hundred, or one hundred, or fifty, or five Hymn Books provided for the use of the congregation?

But the gravest offence is yet to come. He "saw not a single Bible or Testament." I shall not stay to enquire, whether the Editor's vision was or was not defective, but take it for granted that there were none to be seen. I will not even question the logic which jumps to the conclusion, "Perfectly consistent with Puseyism." No sir, I simply ask the Editor to point out the Baptist meeting house in which Bibles and Testaments are furnished for the congregation. I fear, sir, there is not a meeting house in these United States but would be open to the charge (according to the Editor's system of logic) of "Perfectly consistent with Puseyism."

I have for some years past been a frequenter of different sectarian places of worship of every denomination, from old school Presbyterianism up to the latest improved Universalism, and I never yet entered a meeting house where the congregation had not to supply themselves with Bibles and Testaments.

The charge, or rather the insinuation, that the Prayer-book is substituted for the Bible, however well it may suit sectarian purposes, however well it may please sectarian prejudice, is, in my humble opinion, Mr. Editor, as devoid of truth as of Christian charity. I have before observed that I have been an attendant at sectarian meeting houses. Now sir, I dare assert, that I have heard more from the Bible in one Lord's-day in the Episcopal Church, than I have heard at any meeting house I ever entered in a month.

One word more. The Editor asks, yea, "he wonders"—"whether the Bible has ever been known to injure sailors?" This is truly a poser, and perhaps ought to be left for learned Editors to settle. The only way I durst venture to answer it would be by asking another. I ask, I "wonder" whether the Bible has ever been known to *improve* the Editor of the Advocate? Yours, &c. OBSERVER.

Watervliet, N. Y., June 27.

For the Churchman.

Public Worship.

Mr. Editor,—Public worship is the highest act of honor and reverence, the rational creature can render to his Almighty Creator. God is every where present, but more especially is he present in his own house of prayer, for where two or three are gathered together in his name, *there* will he be in the midst of them, to bless and grant their requests. Earnestly, therefore, does the Apostle Paul exhort his Hebrew brethren not to forsake the assembling of themselves together, which exhortation surely now is needed in these times of general apostasy from the faith—times when "judgment is turned away backward, and justice standeth afar off, and truth is fallen in the street."

Holy and happy to every Christian heart, too, are the associations connected with the beloved sanctuary; fond memory ever recalls them with delight. The devotion of kind parents at the great baptismal font, where we were born anew for the eternal land; their gentle leadings ever since in the ways of holiness; our redemption of their pledge at the holy altar in confirmation; its ratification anew in the blood of the new covenant. Around us, too, in holy silence, sleep our dead; their gentle spirits seem still lingering near as if loth to bid us adieu, to whom in turn our hearts yearn with the fondest desire. Every feeling of earth seems chastened and subdued while we hold with them sweet converse; and we, oppressed by the burden and heat of the day, would fain lay ourselves down with them in their quiet repose. In plaintive sadness does the morning breeze recall to us their loved lost tones, while the very air is fragrant with their memories.

> "How do ye o'er my bosom swell,
> Feelings too big for words to tell!
> This is the place of hallowed peace,
> Where sounds of worldly wisdom cease,
> To heaven in solemn music led,
> And converse with the saintly dead."

The incentives which should urge to so reasonable and delightful a service as public worship, surmount almost the powers of speech to recount. The tongue must fail when she would tell how the High and Holy One who inhabiteth eternity condescends to dwell in temples made with hands; how He whom the heaven of heavens cannot contain comes down, and that too by his own blessed appointment, to meet his children in these their earthly abodes, and to fill them with the good things of his house.

Here, too, attendants on Divinity, are the mighty hosts of heaven, desiring to look into those holy mysteries, which, though once hidden, are now being made known unto them by the Church in its gradual unfoldings of the prophetic word, for says St. Paul, when speaking of the preaching of the Gospel, "To the intent that now unto the principalities, and powers in heavenly places, might be known by the Church the manifold wisdom of God." How amazing the thought that *men* should preach to angels, yet not less wonderful than that they should judge them. The consideration is truly startling, that in the midst of our worshipping assemblies these lofty ones, creatures excelling in strength, should come down and join with us in our acts of adoration and praise—for so in our own beautiful *Benedicite* we call upon them—and are present, though unseen, observers of our every word and action.

> "How little doth he deem from day to day,
> What dread spectators watch his destined way,
> How 'mid assembled worlds he stands alone,
> They see him pray, see him forget to pray."

How often must their true and loyal spirits be pained by want of devotion in the solemn services of the sanctuary! How must the cold frivolity, the trifling jest, or the senseless smile, shock pure angelic natures! Could but the thin veil be drawn aside which hides from our view these heavenly visitants, would not their untiring zeal and devotion shame our lukewarm indifference, and cause us to pray more earnestly, "Thy will be done on earth as it is in heaven?"—as it is done by those ministering spirits who are sent forth to minister to them who shall be heirs of salvation, who are looking with wonder and astonishment into the depths of redeeming love, and learning thereby the manifold wisdom of God in his new and unparalleled attribute of mercy?

> "The heavens are looking on with wondering eyes,
> And angel faces crowd the o'erhanging skies,
> Shall men unheeding to the temple throng,
> Where God is present watchful evermore?
> Let calm obeisance at thy altar wait,
> And lowly bowing reverence
> Keep the door of all our dull hearts;
> That there we may be brought
> To the society of holy thought,
> Revering God to man compassionate."

Would that this were the spirit of our minds when we go up to the courts of the Lord's house, that we might all carry with us the sacrifice of a broken spirit, a broken and contrite heart, which God will never despise. Then with heartfelt devotion should we enter into the penitent confession of our sins, and reap the benefit and comfort of their absolution. Anew, then, would our angel guests tune their golden harps—more joyful would be their strains than when at the creation they shouted aloud for joy. "There is joy in the presence of the angels of God over one sinner that repenteth." But Oh, if we are impenitent, (embraced as we are by mercy on every side, and surrounded by such a cloud of witnesses,) there is joy also (if joy it may be called) among the angels of darkness: for there stands ready the accuser of the brethren, with hosts of his wicked ones, to claim whatever in us he finds of his own;—and never is he more busy in walking up and down in the earth, and going to and fro in it, than when the sons of God come to present themselves before him. Then comes this enemy to sow his tares, and to catch away that which is sown in the heart."

> "In early years oft Satan steals within,
> In soft and yielding hearts to drop the seed,
> 'Till all unseen will spread the tree of sin;
> Its leaves are evil thoughts which thence proceed,
> Those leaves on which the undying worm doth feed."

Satan's great vantage ground is, and ever has been that of the sanctuary. There, as in public combat, does this arch deceiver wage open war. The time God has more peculiarly and solemnly set apart for his own worship and honor, is the enemy's best opportunity for thwarting the merciful designs of our great Deliverer, bruising his heel. For well does he know to fail *here* would be to lose half the battle; for easy in comparison is the prey of those souls who neglect the ordinances of their God—who throw from them the shield and buckler provided for their safety, when with it they might be able to quench all the fiery darts of the wicked one. They in fact are on the enemy's side, as there is no neutral ground; for, says our Saviour, "He that is not for me is against me; whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

In what better way shall we confess before men our attachment and devotion to the service of our Master, than by a constant attendance upon the public ministrations of the sanctuary? "Give unto the Lord the glory due unto his name, bring an offering and come into his courts." May our hearts respond to the psalmist's exhortation, and join with him in saying, "Lord, I have loved the habitation of thy house, and the place where thy honor dwelleth. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord; I will pay my vows unto the Lord now in the presence of all his people; for a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. For the Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, Oh city of God." Great things of thee are spoken; death's kingdom to its centre hath been shaken—all nations have discerned the glorious token. Blessed is he that loveth thee, O Zion! Blessed is he that hastens thy good days, who toils to heal thy wounds, and bind in one, pouring in oil and wine, the spirit's benison.

E.

For the Churchman.

Forms of Devotion for Public Worship.

Mr. Editor,—Should you think these short forms of devotion for public worship would be useful to any, they are at your service:—

As you enter the Church, say in your hearts:—

This is none other than the house of God, and this the gate of heaven! Oh, how amiable are thy dwellings, thou Lord of Hosts!

Having entered your pew, kneel, and say:—

O Lord, my Heavenly Father! I present myself before thee as one of thy family; own me as thy child, and give me the spirit of adoption; nourish me with the word of life, and fill me with the good things of thy house. While I draw near thee with my lips, let me adore thee from the ground of my heart, and let my prayer be set forth in thy sight, grateful as the incense, and acceptable through the sweet savor of the atonement of thy Son Christ Jesus, our Lord. *Amen.*

After the benediction do not *rush forth,* but continue kneeling till you say:—

Lord, I thank thee that thou hast favored me with the spiritual blessings of thy house, and hast now dismissed me in peace. Help me always so to walk with thee, and so to keep thy day holy, that I may love thee with intense devotion, and having labored with thee, may enter into thy sacred rest, through the grace of our Lord Jesus Christ; to whom be glory for ever and ever. *Amen.* E.

The Churchman.

New-York: Saturday, July 6, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, and OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

Board of Trustees of the General Theological Seminary.

Besides the ordinary business and the tribute to Mr. Pintard mentioned in our last, the action on the resolution of the Diocese of South Carolina was the only matter of public interest transacted at the late stated meeting of the Board. This resolution referred to certain rumors which were in vogue injurious to the Seminary, and contained a request that the Board of Trustees would investigate them and report the result of the investigation; in order that if untrue the friends of the Seminary might authoritatively deny them, or that if true, the evil might be met by a suitable remedy. In compliance with the instruction of the Convention the Rev. W. H. Barnewell, a Trustee from South Carolina, laid the resolution before the Board; and in doing so, with a view to the attainment of the end proposed, submitted also a resolution of his own to the effect that an examination should be instituted into the course of instruction given by the several Professors of the Seminary. The resolution of Mr. Barnewell being objected to as materially narrowing the ground covered by the resolution of the Convention, and a disposition being strongly manifested to respond to the resolution of the South Carolina Convention in the fulness of its spirit and letter, a substitute was moved for Mr. Barnewell's resolution which referred the whole matter to a Special Committee of seven (subsequently enlarged to eight) with instruction to investigate and report thereon "in the fullest manner."

The temper manifested on this subject was in a high degree gratifying. On the one hand the Rev. gentleman who introduced the resolution avowed the deepest interest in the Seminary, and distinctly disclaimed the intention of casting an imputation on its character. It appeared plainly that no design was entertained unfriendly to the Institution, none beyond what was expressed on the face of the resolution, which was to ascertain the foundation of rumors which gave uneasiness to the distant friends of the Institution. On the other hand all inquiry into the expediency of the resolution was, as if by tacit consent, entirely waived, and there was only manifested a resolute and unanimous determination to further the investigation in the manner the most satisfactory to South Carolina and her delegates, all present of whom (three in number) were put on the Committee. The Committee is expected to report at the triennial meeting which is held just previously to the meeting of the General Convention. The Committee consists of the Rt. Rev. Dr. De Lancey, as chairman; the Rt. Rev. Dr. Eastburn, of Massachusetts; the Rev. Dr. Mead, of Connecticut; Rev. Messrs. Trapier, Barnwell and Converse, of South Carolina; F. L. Ogden, Esq., of New York, and E. Newton, Esq., of Massachusetts.

General Theological Seminary.

The Twenty-first Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States was celebrated in St. John's Chapel in this city on Friday, June 28th. Morning Prayer was read by the Rev. William Shelton, D. D., of Western New York, assisted by the Rev. Robert W. Harris, of New York, who read the lessons, alumni of the Seminary. The Ante-Communion Service was read by the Right Rev. Benjamin T. Onderdonk, D. D., of New York, (the Right Rev. Thomas C. Brownell, D. D. LL. D., of Connecticut, the Senior Bishop present, being prevented by diseased eyes,) assisted by the Right Rev. George W. Doane, D. D. LL. D., of New Jersey, who read the Epistle, and the Right Rev. John H. Hopkins, D. D., of Vermont, who read the Gospel. The Commencement Sermon was preached by the Right Rev. Manton Eastburn, D. D., of Massachusetts.

The Reverend the Dean of the Faculty, in the name and behalf of that body, then presented to the Bishop of Connecticut for receiving the testimonial awarded by the Trustees and Professors to students who have acceptably prosecuted the full course of study, and faithfully discharged their duties, the following young gentlemen, composing the Senior Class:—

Henry B. Bartow, of New York; John B. Calhoun, M. D., of Pennsylvania; D Gorden Estes, of Massachusetts; William Everett, of New York; Mason Gallagher, of Western New York; John B. Gibson, of New York; Richard C. Hall, of Maryland; Edwin Harwood, of Pennsylvania; N. Callin Hughes, of Pennsylvania; L. Clement Johnson, of South Carolina; Henry D. Noble, of Connecticut; Charles H. Platt, of Western New York; Charles Seymour, of New York; Stamos S. Trikaliotes, of Greece; John I. Tucker, of New York; Benjamin W. Wheiher, of Western New York; and Richard Whittingham, jun., of New York.

The testimonials were delivered accordingly, with a short but interesting and solemn address to the class by the Bishop of Connecticut.

The Bishop of New York then proceeded to the administration of the Lord's Supper, in which he was assisted by the Bishops of Connecticut, Vermont, and New Jersey, the Missionary Bishop, and the Bishop of Western New York. There were also present the Bishops of Maryland and Delaware. The Faculty and Students of the Seminary, a large body of alumni and other clergy, and many other Christians—all probably amounting to between three and four hundred—united with the Bishops in this very solemn and interesting communion. The Blessing was pronounced by the Bishop of Connecticut.

Associate Alumni.

Seldom have we inserted a document in our columns which has given us more unfeigned pleasure than the annexed resolutions of the Associate Alumni of our General Theological Seminary. Commemorating, as they do, the pure principles of the deceased and his unswerving attachment and adherence to the faith and Church of Christ, and commending his example also to the imitation of his brethren, they cover in full all the ground which his most ardent friends could desire; and their unanimous adoption by so large and respectable a body of the clergy from all parts of the Union is a most grateful as well as a just and uncompromising tribute to departed worth.

To the Editor of the Churchman.

NEW YORK, July 1, 1844.

Rev. and Dear Sir,—I herewith transmit to you the resolutions passed at the last annual meeting of the Associate Alumni of the General Theological Seminary, as an affectionate tribute of respect to the memory of our highly esteemed and deeply lamented brother and associate, the Rev. Arthur Carey. Will you have the kindness to give them an insertion in your valuable paper?

I remain Rev. and Dear Sir,
With the utmost respect and regard,
Your obedient servant,
W. WALTON, Rec. Sec. Ass. Alumni.

Whereas, it has pleased Almighty God to remove from the Church Militant our beloved brother and associate, the Rev. Arthur Carey, whose body was committed to the deep on the anniversary of the Passion of our Blessed Lord, therefore unanimously

Resolved, That while we mourn his loss, as of one who was lovely and pleasant in his life, we rejoice in the holy hope that his spirit is in the full enjoyment of the rest of Paradise, awaiting in peace and bliss the morn of the resurrection, when the sea shall give up her dead.

Resolved, That we cherish a deep and affectionate remembrance of the many graces which adorned the life and character of our departed brother;—of his unaffected and fervent piety;—of his unswerving attachment to Christ and his holy Church;—of his pure and lofty principles;—of his steadfast adherence to "the faith once delivered to the saints;"—and of his unfailing charity which never thought evil; humbly beseeching our merciful Lord to give us grace so to follow the good examples of those who have departed this life in his faith and fear, that with them we may be partakers of His heavenly kingdom.

Resolved, That in offering our sincere condolence to the respected father of our friend, and to his honored Diocesan, it is our fervent prayer to Him whose never failing Providence ordereth all things both in heaven and earth, that he would sanctify this sore bereavement to them, and to us all, making it to conduce to the peace and purity of his Church, and to the increase in the hearts and lives of His people of all Christian virtues.

Resolved, That an attested copy of the foregoing resolutions be sent to John Carey, Esq., the father of our lamented brother, and to the Rt. Rev. the Bishop of New York, and be published in the Church Periodicals, under the direction of the Executive Committee. (Attest.) W. WALTON, Rec. Sec.

☞ After the notice in our last of the meeting of the Trustees of the General Theological Seminary was prepared, the Bishop of New Jersey and the Missionary Bishop appeared and took their seats. There were, therefore, present during the session, the Bishops of Connecticut, New York, Vermont, and New Jersey, the Missionary Bishop, and the Bishops of Western New York, Maryland, Delaware, and Massachusetts.

The appearance of No. 2 of Mr. Onderdonk's reprint of the Journals of the New York Convention, induces us to repeat the request that our readers would encourage the work by their subscriptions.

The Nos. of Patrick's Commentary continue to be issued with despatch and regularity. No. 18 is nearly ready for delivery.

We have received No. 5 of Harper's Illuminated Bible.

Episcopal Visitation.—The Bishop's appointments for Visitation have been altered by the addition of *Oyster Bay*, and by a change of time for *Eastchester* and *Westchester*.

On our first page will be found the Thirteenth Annual Report of the City Mission Society.

We have received the Journal of the Convention of the Diocese of North Carolina, and shall take pleasure in transferring Bishop Ives' Address to our columns. Among the changes in the list of candidates we see it stated that one has been "dismissed on the ground of mental aberration." His name is Putnam. Among the ecclesiastical notitiæ of the last year is the following:—

3d Sunday after Trinity, in St. Stephen's Church, New York, I took part, by invitation of the Right Rev. Dr. Onderdonk, in the Ordination to the Deaconship of nine candidates from our General Seminary, whose sound theological learning and godly conversation gave promise of their eminent usefulness to the Church.

New York Bible and Common Prayer Book Society.

Some two months since a few young gentlemen, subscribing themselves "Episcopal Committee of the New York Bible Society," addressed a Circular to the several clergy of the city, asking the use of their respective churches for a sermon and collection to further the end of said society. This circular happening to meet the eye of Mr. Butler, the worthy agent of our Bible and Common Prayer Book Society, drew from him the following letter, which a friend has sent us for publication. We had not intended to notice a proceeding so little creditable to its authors and so unfaithful to the Church as the circular referred to; but the communication of Mr. Butler sets forth so clearly the superior advantages of the Church Institution, that it, at least, ought not to be kept from our readers.

We take the opportunity to caution such of our readers as are liable to be deceived, against confounding the New York Bible Society with the New York Bible and Common Prayer Book Society. The former is a sectarian affair, and every collection made or sermon preached for it in the Church (could such a thing be supposed to happen) would not only impair our own strength and recruit the force of sectarian prejudice and hostility, but would also—which is a yet more serious evil—excite and foster among us dissension and party spirit. A request to co-operate in a measure, the evils of which are at the present day so thoroughly understood, can have no other effect (however intended) than to wound the feelings of every right-minded clergyman or layman to whom it is addressed. The latter society, or that whose cause Mr. Butler advocates, is the authorized institution of the Church in this Diocese, and the proper channel for the charities of Churchmen in the distribution of the Bible, (either with or without (as donors may wish or circumstances require) its best exponent, the Book of Common Prayer.

New York, June 15, 1844.

To the Episcopal Committee of the New York Bible Society.

Gentlemen,—A circular of yours addressed to rectors of our church having accidentally come to my hands, induces me to trouble you with a few remarks in relation to its tenor. I am the more inclined to do this in consequence of a publication some time since noticed in the New World, reflecting upon Episcopalians for not better supporting your society, "Only one Episcopal Church having contributed to its funds."

The New York Bible and Common Prayer-book Society was established in 1809 for the *gratuitous distribution* of those most estimable books, at a time when Episcopalians were few, the enterprise novel, progress consequently slow.

The American Bible Society was established in 1815, "for the purpose of extending the circulation of the Scriptures, without note or comment," (at a low price.) It came into being with eclat, speeches and publications brought it into notoriety, it became popular, though *it gave not a Bible to the poor*, until it had obtained a capital of seventy-five thousand dollars.

You will admit, I trust, that there is a vast difference in *means* of these two societies; the one from its commencement *gave away to the poor* all they received from the smallest denomination of Christians; the other a popular society, receiving large funds from all denominations, and for many years *gave away* no part of their funds.

The New York Bible Society, established in 1824, for the purpose it would appear of *purchasing* from the *American Bible Society*, and distributing *their* Bibles and Testaments in the City of New York gratuitously. That Episcopalians have not done all they should have done for the support of their own Church institutions is very manifest; it is equally so to me that they should prefer their own.

You say of our Society, "The larger part of its funds is expended in circulating among needy Episcopalians our most admirable and excellent Book of Common Prayer." May I be permitted to ask the question, How much of those funds has emanated from the *nine* gentlemen composing your Committee?

You say that you "have no wish nor intention to interfere with the usefulness" of our society. If so you must abandon any expectation of benefit from your request "for the preaching of sermons by Episcopal clergymen on one Sunday in every year in the several churches and chapels of the city," for such a course would most seriously interfere, as, with the knowledge you possess of Church collections, you must full well know.

To the Pastoral Letter of the House of Bishops of May 23d, 1824, we most religiously subscribe. Our society, for *fifteen years before that letter was issued*, had been endeavoring to carry out its principles, "for the disappointment of the wicked designs of infidelity, and for the extending of the influence of pure undefiled religion," by giving the Bible and giving the Prayer-book to the needy, to the extent of its ability.

Episcopalians were the first founders of societies in the United States for the distribution of the Bible; it is believed their editions are as correct as any printed. And by our society, at least since my agency, the Bible has never been refused to the poor, of whatever sect or denomination.

"Bishop White was the founder of the first Bible Society formed in America."

Bishop Hobart was the founder of the first Bible and Prayer-book Society formed in America.

You say, "The Rev. Bishops Dehon, Claggett, Kemp, Griswold, Gadsden and Meade, were all at different periods officers of Bible Societies." Are you informed why they or any of them ceased to be officer?

You have kindly favored our city clergy with some statistics of both your own and our society's. Permit me, in their stead, to reciprocate that kindness with the following facts:—

In 1829 the Protestant Episcopal Press printed for our Society the 12mo. Bible, and sold it for fifty cents.

The American Bible Society, for no better Bible, charged eighty-one cents.

In 1839 the Secretary of the American Bible Society borrowed a Bible of our Society; on returning it he inquired if we could afford it at fifty cents; he was answered in the affirmative. And a few days after, one of the Directors inquired of our agent, how it was he printed the Bible cheaper than they did. He was informed.

In 1841, a director of the American Bible Society urged our agent to purchase Bibles of them, because from the quantity they printed, he could obtain them cheaper than he could make them. He was undeceived; and a committee of two directors from the board waited on the agent, when it became known that for what the Bible and Prayer-book Society paid twenty cents, the American Society paid thirty-two and a half cents, being an advance of sixty-two and a half per cent. on the labor.

Thus, then, our humble society has, at least for the last fifteen years, printed the Bible cheaper than the great and popular American Bible Society with its large capital.

By a reference to your published report in the New World, it appears that your society purchased Bibles and Testaments of the American Bible Society's dear editions, which (with some sales) you gratuitously distributed to Seamen, Prisons, Hospitals, individuals, &c. to an amount of $4,649 23, for which services are charged as incidental expenses, office rent, salary of agents, &c., $1,387 09—being $29 83 per cent. on the amount so expended. By a reference to our report of 1843, from which we partially quote, it will be seen that our publications were nearly 20,000 volumes, our whole cash receipts $4,605 75, the actual annual expenses are salaries $550, rent $240, together $800, which, on the amount of cash receipts (nearly equal to your purchases) is only $17 87 per cent. But as our savings in 1843 were $1,600 61 by being our own publishers and salesmen, double the amount of our expenses accrued to the society. We actually distributed gratuitously last year to the value of $782 11 more than the whole amount of our cash receipts from churches, individuals, and interest.

With this statement of facts before you, I appeal to your justice and candor, which society is most worthy the charity of Episcopalians!

If any doubt exists of the truth of my figures, I invite an investigation.

And am very respectfully, yours,

Thos. C. Butler,
Treas. and Agent of the New York Bible
and Common Prayer-book Society.

We have been favored with the Journal of the Diocese of Georgia, from which we make the following extract:—

And here let us beseech you, brethren of the clergy, to permit the same unity of spirit to prevail among us, which has hitherto characterized us. Upon you it rests whether it shall be preserved. At this moment there is a controversy going on in the Church, sprung upon us in the midst of the most unexampled prosperity, which, if introduced here, must produce a like excitement with that which it has elsewhere aroused. However vital it may be, and I conceive it to be most vital, we can exclude it from the midst of us, by excluding the writings which have given rise to it and the newspapers which have fanned the flame. Let each clergyman determine that he will dissuade his people from the perusal of this controverted Theology—that he will discountenance among them any publications which may influence their feelings or destroy their charity—that he will lead them back to the green pastures and still waters of our established theology, and there will be no heart burnings among us. How much higher would be the standard of Christian knowledge—how much deeper the tone of Christian feeling, if we would build up our people upon such writers as Jewel and Hooker and Andrews and Hall and Pearson and Beveridge, instead of weakening their minds and inflaming their passions with a current theological literature which must be as fleeting as the times which produce it. Our people need to drink from the deep wells of our ancient theology, and not to be made familiar with the crude opinions which are daily and hourly issuing from the press. If this theology be identical with the standard theology of the church, then circulate, my brethren, among your people this standard theology and there can be no disputation. If it be new, we all know that any thing new in theology is certainly dangerous, not to say erroneous, and should not be furnished as spiritual aliment for the people. We can avoid this controversy by walking in the paths in which the whole Church was walking but a few years back—walking in harmony and peace until the storm be overpast. Whatever direct responsibilities may come upon us as clergymen and as laymen, let us meet them as becomes men whose consciences must be clear in the sight of God, but let us, at least, not waste our strength in vain wrangling, which always ends just where it begins, in every one's retaining his own opinions and taking sides according to his previous sympathies.

So long as this controversy does not pretend to meddle with the established formularies of the Church there can be no danger to the Church itself. Opinion on either side of it is a matter of private judgment, having proper tribunals before which it must account and to which it must be left for its account. The attempt to introduce any other rule of conduct must lead to endless confusion and to a perpetual antagonism of one portion of the Church with another. But when the opinion becomes connected with the public authorized teaching of the Church, or with its legislative action, then is it at once changed in its character and in its degree of importance. Hence the points of our system which need watching and guarding most carefully are our several Theological Seminaries and our General Convention. Our Trustees in the one, and our Delegates in the other, must meet the only questions whose determination can affect the Church. Let them ask for the old paths and determine to walk therein, and the Church will rise from the roaring surges which are breaking over her, as does the rock, which buried for a moment, yet stands as unmovable as the foundations of the everlasting hills.

One topic more and I am done. The Church has just opened before us a missionary field, a large and a melancholy field, one to which Georgia especially owes a heavy debt. The ancient people of this land, those whose hunting grounds stretched over the beautiful hills and the rich valleys of our own State—whose warm welcome was the first greeting which our forefathers received in this western world, have been taken into the hearts of Churchmen, and their own special committee has determined, with the consent of the Church and the help of God, to give them a complete ecclesiastical organization. I pray you let us give a hearty response to this appeal, a response not only of approval, but of earnest co-operation. There is no work in which as Georgians we could more appropriately engage than this—no mission that we could take hold of with more singular propriety. But a few years since, and all the rich territory which spreads from the Ocmulgee to the Lookout Mountain—a territory already covered over with towns and villages, with schools, colleges and churches, was the home of the red men, the same red men who now cry for the Gospel. It is so little while, that a generation has not passed away. Were we there, we could hear them mourning, not over the land of their fathers, but over their own homes and pleasant places. Their ancient hills are covered for us with the finest wheat—their valleys groan for us under the weight of richest harvests—their gold and their silver is ours and the cattle upon a thousand hills. Is it not our Christian duty to repay some of their riches, for their worldly things to send unto them spiritual things? Let us determine that we will take this mission most especially under our care and foster it to the full extent of our ability. We can give it our hearty good will, and earnest prayer, and such a measure of our wealth as a Christian liberality can always command. Let our Master be enabled to say of our Diocese, as he said of the woman in the Gospel, "She hath done what she could," and it will suffice for duty, for peace, and for reward.

From the Primitive Standard.

Vicksburg, May 6th, 1844.

Rt. Rev. and Dear Sir:—The Convention of the Protestant Episcopal Church, in the Diocese of Mississippi, which has just adjourned at the city of Jackson, have instructed me to communicate to you the enclosed resolutions of that body, expressive of the feelings to which the dissolution of your late official connexion with the Diocese, as its Provisional Bishop, has given rise.

In performing this duty, permit me to assure you of my own affectionate sentiments personally, and to add my humble prayer for your present and future welfare and eternal happiness.

I remain, Rt. Rev. and Dear Sir,
Most sincerely yours,
Jas. S. Johnston, Secretary.

Whereas, this Convention, acting upon the suggestion of the Rt. Rev. Dr. Otey, Provisional Bishop of this Diocese, has, by its election of a Diocesan, produced a severance of the connexion which has heretofore bound the Diocese to Dr. Otey; so that in all human probability he will no more set with us as our presiding officer; therefore, it is unanimously resolved,

That this Diocese acknowledge with deep gratitude to Almighty God the signal benefit which it has derived through the instrumentality of the Rt. Rev. Bishop Otey,—from its infancy, its steadfast, devoted, self-denying friend, and who entering the Diocese 8 years ago with but one clergyman residing in it, now leaves it with the number increased to 17.

That this Convention, with the assurance to Dr. Otey of the warm affection of its individual members, hereby tenders him its grateful thanks as a body, for the kindness, care, and faithfulness, with which he has watched over the interests of the Church in Mississippi during the time he has been our Provisional Bishop.

That most willingly would this Convention continue the former connexion with Bishop Otey, but for the deep conviction resting on the minds both of the Bishop and Convention, that the interests of the Church in Mississippi require an election of its own Diocesan.

That a copy of these resolutions be communicated to Bishop Otey by the Secretary.

Vicksburg, May 6, 1844.

My Dear Sir:—I have to acknowledge the receipt of the resolutions of the Convention of the Church in Mississippi, passed on the 4th instant.

I will not attempt [for it would be vain] to give expression to the feelings which the kind sentiments conveyed by the resolutions have excited in my breast. I feel conscious that I have endeavored faithfully to discharge the duties to which the friends and members of the Church in this State called me; at the same time I cannot disguise from myself the conviction resting upon my own mind, that with my poor services, when best performed, many infirmities and errors have found place, over which the partiality of brethren has generously thrown the veil of their forgiveness and as far as may be, their forgetfulness. My connexion with the Diocese, in the intercourse held with both clergy and laity, has always been of the most pleasant character; and the satisfaction felt in the administration of its concerns has not been marred even by the censures or rebukes which the duties of my office have occacionally required me to give. In taking leave of brethren to whom I feel tenderly and strongly bound by many endearing recollections; brethren, whose manifested affection has constrained me to adopt the Apostle's language and say, "What means ye to weep and break my heart? my fervent prayer is and ever shall be that they may evermore seek that grace through our Lord Jesus Christ, which bringeth salvation—that they may strive together in one spirit for the gospel—that they may live in peace, and that the God of peace may delight to dwell with and bless them."

Your affectionate friend,
James H. Otey.

Jas. S. Johnston, Esq, Sec'y.

Extract from the Virginia Convention.

Rev. Dr. McGuire from the Committee on the State of the Church, read the following report, which was adopted by the Convention.

The Committee on the State of the Church, in presenting the report expected at their hands, are happy in being able to congratulate her friends on the appearances of prosperity which greet us from all parts of the Diocese. The numerical increase of members has not perhaps equalled that of some former periods of our history; but there has, nevertheless, been a very encouraging augumentation of our spiritual body, with such manifest signs of general healthiness, soundness and vigor in the same, as may well gratify the feelings and affections of the most zealous well-wishers of our Zion.

Among the favorable indications of advancement, may be selected for especial notice the increase of candidates for Holy Orders during the year—the unusual number of new parishes organized and received into connection with the Diocese by the present Convention, with the addition to our churches by those newly built, or old ones repaired and once more rendered vocal with the praises of God, after the silence and profanation of many years. Nor must we forget the still continued zeal and fidelity of Episcopal and Pastoral labor and supervision, by which our people of every rank, condition and complexion are richly supplied with the means of grace according to the chaste and beautiful rites and forms and ministrations of the Church, by which they are built up in their most holy faith, and the religion of the Diocese made a praise in the land for its doctrinal purity and practical excellence. And in this connection we would advert to the marks of unusual prosperity by which the Theological Seminary of the Diocese has been attended. The large addition of students, which a wide spread public sentiment in behalf of evangelical truth has collected around the several chairs of its distinguished faculty, gives a most encouraging prospect of good to the cause of religion and the Church, both within and without our own ecclesiastical limits. Long may this important Institution, fostered by the unwearied supplications and benefactions of the Church, continue as a rich fountain of spiritual health, to pour its healing streams over the desolate and barren places of this and other lands, till the desert shall rejoice and blossom as the rose, and the earth be filled with the knowledge of God as the waters cover the sea.

Something responsive to the addresses of the Bishops, delivered at the opening of the Convention, may not, in the existing emergency of the Church, be deemed inappropriate on the part of your committee. The clear and conclusive statements of the documents referred to do not indeed leave much to be said, besides an expression of entire agreement in the arguments and facts therein brought to our view. The remark, however, may be allowed us, that they show that the erroneous tendencies apprehended and complained of by many as inherent in the Church, have not their origin in her constitution or doctrines, but in the wrong dispositions and sympathies of our fallen nature, impelled in a special direction by circumstances incidental to her peculiar relative position. Here we believe may be found the true source of men's affinity with Rome, and the antipathy of some to the magnificent cause and glorious achievements of the Reformation. That aversion to truth and thirst for official dominion, which led the Papacy to degrade the Scriptures, and prefer, as the Homily speaks, "the stinking puddles of men's traditions," to the pure waters of the well of life—the same disaffection and self-love still induce men to reject the humbling and spiritual doctrines of the Gospel of Christ, and seek repose of mind, or a more convenient instrumentality on what may well be called "another Gospel." But truth only is God's instrument of spiritual good to man. Error has ever been and ever must be attended by appalling evils for both worlds. Whilst we therefore regard, with unfeigned satisfaction, the scriptural and primitive purity of the Church, we cannot sufficiently evince our sense of the importance of preserving her undefiled. Yet this cannot be done without the price of a ceaseless vigilance and fidelity. It will be necessary that those who have been placed on the watch towers of our Zion guard with sleepless eye the avenues to her inner sanctuary. The admission is sufficiently painful that here chiefly lies the danger. The experience of the past, like a flaming beacon, admonishes to beware of an unsound and benighted Priesthood. "Like priest, like people," is a proverb sustained by the testimony of ages. If the congregation of the Lord, then, is to be duly fed and nourished with the bread of life, the chief officers of watch and ward must especially beware of slumbering at their posts, or wavering in the hour of trial. No Church, however pure, can long bear the weight of a ministry "destitute of the truth and supposing that gain is godliness." Of this we have a warning voice of startling emphasis from Rome on the one hand, and from Geneva on the other.

We are happy in the belief that, in regard to the questions here referred to, and those generally which now agitate the Church of our affections abroad and at home, there is an essential harmony of sentiment prevailing in this Diocese, not often to be found in so large a community. Fidelity to the Church and her ascended Lord forms the sacred bond which binds, in such pleasant agreement of thought and action, the whole body of her Bishops, Clergy and Laity. Loving the Church *as she is*, regarding her as a true interpreter and witness of Divine Truth, they desire no further *reformation*, especially no reformation *backwards*. May this hallowed unanimity—this dwelling together of brethren in unity, be long continued to us as a pledge of favor and approbation by Him who is "the author of peace and lover of concord."

All which is respectfully submitted.

Nelson's Festivals and Fasts.—At a meeting of the Society for Promoting Christian Knowledge, held in the month of April last, the Tract Committee presented a long and interesting report upon the doings of the Society throughout the whole course of its existence, from its first foundation in 1698, in relation to the preparation and publication of tracts. Among a great number of interesting facts connected with the proceedings of the Society, we find it stated that the "Companion for the Festivals and Fasts of the Church, by Robert Nelson, Esq." having been carefully examined, was presented in its *twenty first edition*, and ordered for distribution in 1760. The numerous editions which have issued since both in Europe and in this country, must afford strong proof of the excellence of this work in the estimation of Churchmen. The *ninth American edition* has been issued from the press of Messrs. Stanford & Swords, New York. No book of the kind can be circulated with more advantage than this, and especially for the edification of the young, and the information of those not familiar with the principles and usages of the Church. For distinct intelligence and excellent aids to piety, it should have a constant place in the family and closet.—*G. Mess.*

Calendar.

July.

7. Fifth Sunday after Trinity.
14. Sixth Sunday after Trinity.
21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

August.

4. Ninth Sunday after Trinity.
11. Tenth Sunday after Trinity.
18. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Twelfth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of New York. Fourth Sunday after Trinity, June 30th, in St. Thomas's Church, admitted to the Holy Order of Deacons the following young gentlemen who, at the commencement of the General Theological Seminary, on the preceding Friday, had received the diploma of that Institution, and thus become its alumni; *viz.* Henry B. Bartow, William Everett, John B. Gibson, A. M., Charles Seymour, A. M., and John Ireland Tucker, A. B., of this Diocese, and at the request and on the behalf of their diocesan, John B. Calhoun, M. D, Edwin Harwood, A. M., and N. Callin Hughes, A. M., of Pennsylvania. At the same time the Bishop of Connecticut admitted to the same order Henry D. Noble of that diocese, of the same Seminary Class; and to the order of Priests the Rev. William G. French and the Rev. William H. Frisbie, Deacons of that diocese, and alumni of the Seminary of former years. Morning Prayer was read by the Rev. John D. Ogilby, D. D., St. Mark's Church in the Bowery, Professor of Ecclesiastical History in the Seminary, (who also presented the candidates) assisted by the Rev. William E. Eigenbrodt, of Western New York, who read the Lessons, and the Sermon preached by the Bishop of New York. The Rt. Rev. William H. De Lancey, D. D., Bishop of Western New York, was also present, and assisted in the Ordination Services. The above named Presbyters, and also the Rev. Henry J. Whitehouse, D. D., Rector of St. Thomas's, united with the Bishop of Connecticut in the laying of hands on the Candidates for the priesthood.

Bishop Onderdonk's Appointments for Visitation.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.*—Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Monday, July 15, Portchester, *Westchester County*, Consecration. 16 and 17, St. Paul's College, College Point, *Queens County.* Friday 19, Rossville, *Richmond County*, Consecration A. M., Confirmation P. M.

Tuesday, July 23, Oyster Bay, *Queens County*, Consecration, A. M., Confirmation P. M. Feast of St. James the Apostle, Thursday 25, Pelham, *Westchester County.* 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County*; 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Eleventh Sunday after Trinity, August 18, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 20 and 21, *Essex County* Mission.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County*, Ordination; 4 P. M. Clermont, *Columbia County*, Confirmation. Tuesday 27, Pleasant Valley. *Duchess County.* 28, Lithgow, Ordination A. M.; Confirmation P. M. Friday 30, Patterson, *Putnam County.*

Thirteenth Sunday after Trinity, September 1, A. M., Eastchester, *Westchester County*; 4 P. M., Westchester.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

Mission Church of St. Matthew.—The regular Quarterly Sermon in aid of this station, will be preached in the Church in Christopher street, on Sunday evening next, the 7th inst., by the Rev. Edward Y. Higbee, D. D. Service to commence at 8 o'clock. The friends of City Missions are respectfully invited to attend. July 6.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

June, 1844. C. H. Williamson, 72 Murray st.

St. Simon's Church.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. June, 1844.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. Parker,
June, 1844. 296 East Broadway.

Acknowledgments.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 26th inst. has received the following sums:

From St Peter's parish, Monroe, Ct, per Rev Rodney Rossiter, rector, part, $14 50; from S and L Holmes, per rector of the Ch of the Ascension, for China, $25; from Miss Mary Ray, $25; John Hone, jr, $25; and J S R, $25—all through the rector of the Ch of the Ascension, for education of Chinese youth; Young Ladies' Bible Class of Trinity ch. Southwark, Phil, per Rev Dr Coleman, for Africa, $2 10; St James's ch, Phil, half, $122 90; Ch of the Nativity, N Y, $1 28; an individual, Stratford, Ct, $10; ladies of the parish of Union ch, St Albans, Vt, per Rev W H Hoit, $8 60. Total, $259 38.

J. Smyth Rogers, Treasurer,
New York, July 3, 1844. 57 Wall-st.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 26th inst., has received the following contributions:

From Christ ch, Middletown, Ct, $14 75; St Peter's parish, Munroe, Ct, Rev Rodney Rossiter, rector, $18 50; ladies of the parish of Union church, St Albans, Vt, $10; Ch of the Nativity, N Y, $9 90; from C L P, $3; St Peter's ch, Westchester, N Y, $15 70; from Mr and Mrs Allston, of Georgetown, S C, $50; through Edmund Wilcox, Esq, R A in Philadelphia, from St James's ch, Phil, half, $122 90; St John's ch, Carlisle, $20; female S S Emmanuel ch, Holmesburgh, $1 55—total, $144 45. Total, $258 60.

Thomas N. Stanford, Treasurer,
July 3, 1844. 139 Broadway, New York.

The treasurer also acknowledges the sum of $6, from an unknown friend to be applied for the purpose of purchasing books for Bishop Kemper's interesting establishment at Nashotah, Wisconsin Territory. From $50 to $100 more can be advantageously applied to this good object.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Right Rev Manton Eastburn, D D, a donation, $20; Rev Alfred Stubbs, do, $2; two little children of a country clergyman, $1; Miss Georgiana E Abercrombie, annual, $2; W C Pierepont, annual, $2; donation, $8—$10; St Matthew's ch, Unadilla, Rev Norman H Adams, rector, $6. Total amount, $41.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 3, 1844.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Church of Ascension, Esopus, Rev A D Traver, $2 55; Zion ch, Little Neck, Rev H M Beare, $10 13; Church of Nativity, Rev Caleb Clapp, $2; W C Pierepont, Esq, donation, $10. Total amount, $24 68.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, July 3, 1844.

Protestant Episcopal Society for Promoting Religion and Learning in the Diocese of New York.—The Treasurer respectfully acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St Thomas's ch, N Y, Rev Dr Whitehouse, $82 83; from Christ ch, N Y, Rev Dr Lyell, $3 42; St George's ch, Hempstead, L I, Rev O Harriman, jr, $11 86; St Michael's ch, N Y, Rev Wm Richmond, $3 75; St Bartholomew's ch, N Y, Rev Mr Balch, $74 10. Total amount, $175 96.

James F. De Peyster, Treasurer,
New York, July 2, 1844. 51 South-st.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 26th ult., the following contribution, viz:—

From St Peter's ch, Westchester, Rev Wm Powell, rector, $50.

C. N. S. Rowland, Treasurer,
June 3, 1844. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contribution, since acknowledgment of 22d May, viz:—

From Young Men's Asssciation of Christ ch, Brooklyn, Rev Dr Stone, rector, $25.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
July 3, 1844. 55 Water street.

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,
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Orders enclosing cash, for any book to be had in this city, promptly attended to.

Church Books.—Just published, Sermons on Duties of Daily Life. By Francis E. Paget, M.A., Rector of Elford. pp. 398. Price $1 25.

Canons of The Church. The Definitions of Faith and Canons of Discipline of the Six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

The Forest of Arden. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

The Siege of Lichfield. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A Tract. *The Danger of Dissent*: being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 18. Price 6 cents.

Charles Lever, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M. A. Price 75 cents.

A Treatise on Baptism. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

Rev. Dr. Jarvis's Sermons. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General*, the second in reference to the *Doctrine of the Second Advent.* In pursuing this suoject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

Plain Sermons. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, 18—.

NEW ORIGINAL WORK.—Just Published.

The Christian Instructed in the Ways of the Gospel and the Church. A Series of Discourses preached at St. James's Church, Goshen, N. Y. By the Rev. J. A. Spencer, A. M. One elegant volume, 16mo. Price $1 25.

"This is a very useful volume of Sermons; respectable in style, sound in doctrine, and affectionate in tone, they are well adapted for reading in the family circle, or placing on the family book shelf. For the instruction of the young they are peculiarly fitted, by the admirable arrangement which has been adopted, and which furnishes as it were a map into which all religious knowledge, afterwards acquired, may be inserted in its proper place. The shortness of each individual Sermon is also a recommendation for that use. Upon the whole we think it a work of which the circulation is likely to promote true religion and genuine piety. It is enriched with a body of excellent notes, selected from the writings of the dead and living ornaments of the Church in England and this country.—*—True Catholic.*

D. APPLETON & CO.,
July 6. Publishers, 200 Broadway.

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References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

Rev. S. P. Parker, Rector of St. Paul's Church, Stockbridge, Massachusetts, has a vacancy in his School.

He has been an instructor in Boston and New York, for many years; and his School is limited to three pupils, who are members of his family.

He refers to the Rt. Rev. Manton Eastburn; Hon. Daniel Webster; Hon. H. G. Otis, Boston. Rt. Rev. B. T. Onderdonk; Rev. J. M. Wainwright; John Anthon, Esq.; Ogden Hoffman, Esq.; Murray Hoffman, Esq.; Dr. Edward Delafield; Isaac Jones, Esq.; Frederic Sheldon, Esq.; James B. Murray, Esq.; Messrs. Nevins, Townsend & Co.; Theodore Sedgwick, Esq., New York. Rev. B. C. Cutler; Rev. J. S. Stone, Brooklyn. May 25—eow6t

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June 22—3t Publisher and Bookseller, 25 John st.

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Socrates' Ecclesiastical History, translated, 1v 8vo, $3.
Soame's Anglo Saxon Church, 1 vol 8vo, $3 25.
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Henry M. Onderdonk, Publisher and Bookseller, 25 John street, has issued the following publications:—

History of the P. E. Churches in the city of New York, Nos. 1, 2 and 3. Price 25 cents each.

The Church—The Faith—Tradition. A Sermon, by Benjamin T. Onderdonk, Bishop of New York. Price 12½ cents.

Pastoral Letter to the Clergy and Laity of his spiritual charge, by the same author. Price 6¼ cents.

Pastoral Letter to the Laity of his spiritual charge, by the same. Price 6¼ cents.

Reply to a Communication signed by 328 Laymen of the Diocese, by the same. Price 6¼ cents.

The above three, together with an article signed "Laici," and the address of 328 Laymen, in one cover. Price 12½ cents.

Republication of the Journals of the New York Conventions from 1785. Nos. 1 and 2 issued. Price 25 cents. June 29—3t

Recently Published.

Sermons, Bearing on Subjects of the Day. By John Henry Newman, B. D. One volume 12mo. $1 25.

The Double Witness of the Church. By the Rev. William Ingraham, Kip, author of "Lenten Fast." One volume 12mo. boards, muslin back 75 cents, full bound muslin $1.

D. APPLETON & CO.,
June 22. Publishers, 200 Broadway.

Manuscript Fragments of S. T. Coleridge.

To the Editor of "The Christian Remembrancer."

My Dear Sir,—In transmitting to you the accompanying fragments of Coleridge, I am sure that you will sympathize with my wish not willingly to let die any of his "Sybilline leaves," however trifling; and as your Review still retains somewhat of its Magazine profession, I am induced to think that you will allow space to some of the fugitive thoughts of one of our great thinkers.

The following scraps scarcely require authentication; for the most part, they at once authenticate themselves; but it may be as well to mention Coleridge's practice—one well known to all his intimates—of scribbling most unmercifully on the fly-leaves and margin of every book which passed through his hands: even the otherwise-sacred pages of the books of the Highgate Society had no immunity; and our periodical sales were sometimes enriched by extra biddings for works more than usually bepencilled. From one of these, the dissenter Vaughan's Life of Wycliffe, in the possession of a friend, I copied what I now send; and, though I did not reside at Highgate till after Coleridge's death, I am acquainted with his handwriting, having seen many of his MSS. in the possession of his and my friend, the late Mr. Gillman. Had they come into my possession earlier, they would have been forwarded to Mr. H. Nelson Coleridge, whose Remains of his uncle are derived in part from similar sources; and I am not without hope that, if the example be set, you may recover other fragments.

The readers of the Christian Remembrancer do not require to be reminded that neither you nor I wish to be considered implicit followers of Coleridge; nor to attach undue value to his unequal, and often inconsistent, speculations. What Coleridge might have been, had he lived until the present restoration of the Church had assumed greater prominency, and which he watched with so keen an interest, many, perhaps you among the number, may have amused themselves with conjecturing. You will agree with me in considering these notes as eminently characteristic of his very opposite tendencies and opinions; and should the author of Ancient Christianity be disposed to plume himself on the admissions of the first two passages, his triumph will be dashed by the remarkable observations on the relative offices of the Church and Scripture, in a subsequent note. They are Coleridge all over, both in thought and expression.

Should any critics discover other such mistakes as placing Ulphilas in the second century, they will do well to bear in mind that few writers expect themselves to be very accurate in such fugitive thoughts as fall from them in this desultory way: and I do not know that it would be quite fair to any author's reputation to make him incur grave responsibility for the like: indeed it would become a question, had not Coleridge been already, and perhaps to an injudicious extent, subjected to the publication of all his *Adversaria*, whether it was right to publish them. However, should there be any literary responsibility, it must be fastened upon, my dear sir,

Yours, very faithfully,

Hoxton, Nov. 7, 1843. William Scott.

Notes upon Vaughan's Life of Wyckliffe.

Vol. I. p. 38.—"One of the great errors of the Protestant polemic divines, but especially those of the Church of England, is that of assigning too late a date to the corruptions of the Latin Church. Laud's party regarded the first five centuries as almost of apostolical authority. Alas! before the year A. D. 200, I could show the germs of every abuse and every false doctrine."

P. 42.—"Few things are more disgusting than the impudent blank contradictions given by Butler, and sundry Irish papists, to the testimony of Blanco White, on a point so notorious to every man who has for any time resided in Spain, Portugal, Italy, or Sicily. I was, when abroad, in confidential intercourse with the best and most intelligent of the Roman clerisy, secular and religious, and I never met a man who pretended to deny the fact that the obligation of chastity hung very lightly on them; and that if a priest was attentive to his duties in other respects, occasional deviations of this kind found easy absolution."

P. 102.—"But these are the effects of Christianity, *in spite of* the papacy, or at all events the papacy notwithstanding. The Church of Christ existed, or Antichrist could not have been throned therein. Mr. Vaughan should have distinguished the good effects of the papacy, *quoad* papacy, *ex grat.* the facilitation of the settlement of the feudal tribes into the federal unity of a Christendom with international laws. Item, the universality of the Latin as the common language of intellectual commerce, though dearly purchased by the superstition and ignorance of the laity, excluded from the Scriptures, and praying in an unknown tongue. N. B. England derived less benefit and more evil from Rome than any other state."

P. 156.—"This frightful massacre itself, (the crusade against the Albigenses,) under the circumstances of that dark and ferocious age, is less shocking to the moral sense than the reiterated attempts of recent Catholic writers to defend or palliate the atrocity, by keeping up anew the infamous calumnies on the innocent victims. The great objects of our Church at present ought to be, first, the removal of the wall of separation between them and the orthodox dissenters, by explaining the difference between the national clerisy, which ought to include all the three liberal professions as an *ordo civilis ad erudiendos mores institutus*, and the Church, *i. e.* the Christian Church. 2. To promote throughout the continent, especially in France, Germany, and the north of Italy, the commencing reform *in*, not *from*, the Catholic Church, strictly confining their exhortations to two points—the emancipation of the bishops and their sees from all dependency on the Roman Pontiff,—and of the clergy collectively from the obligation of celibacy. These points attained, all other errors will die away gradually, or become harmless, or at worst, *ineptiæ tolerabiles*."

P. 187.—"There are myriads of Catholics at the present time most anxious for a reform *in* the Catholic Church, who would resolutely oppose a reform *from* it. They perhaps attach too much importance to the unity of the Church,—we too little."

P. 288.—"1. That Peter never was bishop of Rome; and that his ever having been at Rome, or in any part of Italy, is a mere tradition, unsupported by any tenable historical evidence easily explained [*sic in MS.*] 2. That if he had been, in direct contradiction to Paul's Epistles to the Romans, a Roman bishop, it proves nothing in support of the papal pretensions. 3. That the sole pretext, the only plausible ground for the pontificate, is the supposition that it is a necessary condition of the unity of the Catholic Church. But 4. Mede has demonstrated (see my Essay on the Constitution in Church and State) that *à priori*, it is an inept and inadequate means to that end; and that, in fact, it has ever worked in the contrary direction."

P. 295.—"Still, the elevation of the national character in the inheritable and inherited consciousness of the natives, which still lives and works in the heart of every Englishman, must be taken as an important set-off against the evils of our continental wars (in the fourteenth century.")

P. 311.—"On the words 'moral loveliness of the state in which it [human nature] *first* stood.'—Where is the proof of this? How long did Adam stand? and even during this brief probation he was but a *living* soul, not a life-making spirit. Of this 'moral loveliness,' the aim and goal of our Christian race, Christ is the only *righteousness*, and in Him alone God loveth the world."

"Vol. ii. p. 37.—"The Gothic version by Ulphilas, in the close of the second century, renders the existence of a Celtic translation of parts at least of the Bible (the Psalms, for instance, and St. John's Gospel) not improbable."

P. 39.—"Query. What is the date of the earliest Welsh translation of the Scriptures, or of any integral portion, as the Psalter? An ecclesiastical history of North and South Wales—are there materials for such a work? It could not but be of great interest; and the Welsh genius hath been hitherto eminently antiquarian. I cannot bring myself to believe that the British, Scottish, and Pictish monastic clergy of the fifth to the eighth century were an exception to the zeal for translation. But we must remember, that during this period, when the purer Church of Britain succumbed to the papal domination, the numerous clergy in their vagrant cœnobitic establishments, were men of learning sufficient at least to use the Latin version, which doubtless they rendered and expounded in their itinerary to the people *vivâ voce*: while, except these ministers, few indeed could read....

"... Nevertheless I think it probable that metrical versions and paraphrases did exist, probably may still be discovered, in the Welsh language. How glad I should be to converse with Sharon Turner on this subject!"

P. 44.—"Strange power of prejudice on the strongest minds! Even Vico, that profound thinker, lays it down as a rule, that in Jerusalem (?) religion cannot hold its ground, unless by the jealous confinement of its sacred writings to a learned order. Yet Vico, though a Catholic, almost idolized the writings of Bucer and Grotius. But I fear that Vico inwardly regarded the Christian only as one of the various positive religions, the examples of which he quotes.

P. 48. "Note.—To *ascertain*, not for the first time to *learn* the truth. In order to this, Christ had founded a *Church*, and by the first spiritually-gifted ministers of this Church, *some* of them instructed by Christ himself while in the flesh, and all by the Spirit, with whom, and in whom, Christ returned to the faithful, as an indwelling Light and Life;—by the first ministers of the Church, I say, who were the fathers and founders of particular churches, the universal (Catholic) essential truths and doctrines of Christ were committed to writing, without withholding of any truth applicable to all times and countries, and binding on all Christians. Now these writings, collectively, form the New Testament, and whatever cannot be *recognized* there cannot be an essential article of faith. But the Scriptures, the great *charter* of the Church, does not supersede the Church; and till we have learnt the *whole scheme* of Christianity from the Church, by her creeds, catechisms, homilies, and according to the constitution of the apostles, the Bible could not but produce erring fancies, perplexities, jarring subjects;—and on the other hand, withdraw the Scriptures, and where is the check on the proceedings and pretensions of the certainly uninspired, and too probably ambitious Churchman! No! learn from the Church, and then in humility, yet freedom of spirit, test it by the Scripture. Note.—The Church doctrines are the bank-notes, the Scripture the bullion, which the notes represent, and which the Bank (*i. e.* the Church) must be always ready to bring forwards when fairly demanded.

"Note to this note, by S. T. C.:—

> "Nullum simile omnino quadrat—
> Quicquid *simile* est, non est *idem*.
>
> "No simile goes on all fours, or
> Every *simile* necessarily limps.

"With this understanding, and so qualified, must the reader take my comparison of the Church doctrine relatively to Scripture as bank-notes relatively to bullion. Now in this respect the simile halts,—that the bullion *may* be subdivided into doubloons, sovereigns, half-sovereigns, or to penny-pieces; and yet, notwithstanding this divisibility, we are assured, by the great master of the science of trade, our most experienced Ploutonomists, (Rothschild, Ricardo, Lloyd, &c., &c., &c.,) that the trade and commerce of this kingdom could not be carried on without ruinous stops and retardations, for a single week, by a metallic currency, however large! But be this as it may, the bullion of Scripture is not a bullion of this kind. It may be formally, I own, divided into bars=books; ingots=chapters; and coins, *i. e.* verses; but, alas! you might almost as well subdivide an organized body, and expect that the extracted eye would see, the insulated heart remain a heart, as attempt to interpret a text without its context, or that context without reference to the whole scheme. It is in the ὁμοπνευστια, in the one and same divine spirit pervading and modifying all the differences, all the sundry workings of the *human* mind under different lights and different dispensations that the *divinity* of the Bible is manifested. The imperfect humanity must be there, in order, by its diversity and varying nature, to contrast with the *One* breathing in all, and giving to all one and the same direction."

P. 52.—"I have ever regretted that the efforts of our Luther and his followers had not been limited to the reclaiming of the cup for the laity; and that the controversy on the dogma of transubstantiation had not been deferred to a later and calmer period. For hence, as the main source, flowed the bitter waters of strife among the Protestants themselves. Instead of *advancing* . . . Berengarius, Luther *retrograded*. The best that can be said of him is, that he substituted a comparatively harmless for a positively mischievous *nonsense*, while the sacramentary hemlock extinguished the very life of the awful mystery."

P. 55.—"Now Berengarius, (see his uncompleted Treatise, edited by Lessing from a MS. in the Wolfenbuttel Library,) Bucer, and the Church Catechism distinctly assert the *real* presence, with and in the spirit of the Gospel (John vi.) and contradistinguish *real* from *phenomenal*, substantive from accidental. The Romish doctors sensualize the doctrine into an idol; while the sacramentaries volatilize it into a metaphor; and, alas! too large a number of our clergy are sacramentaries! Often I have had occasion to mourn the dissonance between the sermon and the service."

P. 192.—"1. The separation of the poor-rates from the tythes, *i. e.* the reserved nationality as distinguished from property, or the estates of individuals and families. 2. The confounding the maintenance of the proper *poor* with the maintenance of healthy workmen thrown out of employ by the fluctuations of trade—a compromise entered into in order to make the rate of wages measured by the demand. 3. The extension of this from trade, of which *things* are the proper objects, to agriculture, of which *persons* should be the final end. And 4. The consequent withdrawing of the poor-laws from the national Church and all Church discipline. These four I regard as the main causes of our national distress and corruption."

P. 206.—"These four 'accursed methods' [viz. 1. That the Church is of more authority than the Gospel. 2. That Augustine saith he would not believe the Gospel unless the Church had taught him so. 3. That no man now alive knoweth which is the Gospel, except it be by an approval of the Church. 4. And hence, if men say that they believe this to be the Gospel of Matthew or John, they do so for no cause but that the Church confirmeth it, or teacheth it,] are weakened but not fully answered by Wycliffe, or even by the Protestant divines down to this day. That the papal hierarchy, nor the clergy generally, as a distinct class from the laity, constitute the Church is indeed shown, and ably shown; but not so the question, what, then, *is* the Church?"

P. 227.—"In the eye of a philosopher, the papal hierarchy is the pope. Think, then, of Ireland, and ask whether it is not as fearfully and mischievously active at the present day as it ever was in the age of Wycliffe."

P. 239.—On Wycliffe's words, "Yet we read not that He, or any apostle, paid tithes to the wicked high-priests," &c.

"With sorrow, I say, a very weak reply. Have we any reason to assert the contrary? But the fact is, that Wycliffe overlooked (and how few since his time have seen!) the distinction between the legal, constitutional, and civil claims of a parson as a member of the national clerisy, and his claims as a minister of the Gospel. Wycliffe erroneously regarded the clergyman in this latter relation exclusively. But had he considered the tythes as a revenue set aside and appropriated to a learned order, say authority, of the nation itself, and independent of, because prior to, the introduction of Christianity, and therefore resting on the same ground as the property of the laity, he would have made no such conclusion, and therefore it is most unfair in his adversaries, to infer from his opinion respecting clerical revenues, a similar opinion as to the rights of the gentry. Wycliffe said no more of the clergy's rights than we say now of the rights of placemen, that the rights depend on the competence of the person to the duties."

The following is one of a series of letters which have been addressed "To the Lay 'Members of the Church of England' subscribers of the 'declaration respecting several controverted truths.'"

My Friends,—Your last position is little more than a mere confusion arising from the double application of the word "true," faithful as to doctrine, or authentic as to appointment. The apostles were "true" ministers as to this second meaning, while yet wanting in the first: while yet they knew our Lord only as a man, and expected a temporal redemption and kingdom; while He himself said that He had "many things to reveal unto them, but they could not bear them yet," nor until "the Spirit of truth was come, and should guide them unto all truth," (John xvi. 12, 13;) while He could address no undistinguished member of them in the memorable words, "Get thee behind me, Satan: thou art an offence to me; for thou savorest not the things that be of God, but those that be of men," (Matt. xvi. 23;) and while consequently their teaching must have been not imperfect only, but erroneous. The scribes and pharisees also, as before observed, albeit "teaching for doctrines the commandments of men," yea, and "making the word of God of none effect" thereby, were to be acknowledged and obeyed for their office sake. (Matt. xv. 6, 9, and xxiii. 2, 3. Mark vii. 9, 13.) Even thus, as Hooker well remarks, (Eccl. Pol. b. v. c. 81,) "that wherein a minister differeth from other Christian men is not, as some have childishly imagined, the sound preaching of the word of God; but, as they are lawfully and truly governors, to whom authority of regiment is given in the commonwealth, according to the order which polity hath set, so canonical ordination in the Church of Christ is that which maketh a lawful minister as touching the validity of any act which appertaineth to that vocation." A shepherd appointed by the master of the sheep is a "true" shepherd as regards his authority, however he may ill-use, or starve, or poison the flock committed to him: a steward, however he abuse his office, till he be turned out of his stewardship by him who placed him therein; nor can any one, however better qualified, or however better disposed to act faithfully, "take this honor unto himself." That Rome, then, is a "true," or faithful Church, who has the hardihood to maintain? That yet she is "true" as having had her candlestick originally set up by God himself, and never yet removed, who can with consistency deny? Well were it for such furious partisans rather soberly to consider the analogies of Scripture and of common reasoning, as laid down by the writer just before quoted, (Book iii. c. 1,) and so learn a wiser and a better lesson. False (unfaithful) prophets, and false Christs, false Balaams, and false Judases, may yet be true ministers as regards their office, though not their exercise or abuse of it. Nor can this be denied by any who denies not also the 26th Article of our own Church. Nor, though she makes, indeed, "the preaching of the pure word of God" one sign of the Church, for it is what she *ought* to do as her *duty*, can she, without self-contradition, exclude from her pale all who are wanting in that duty; inasmuch as she not only mentions, and thereby virtually recognizes the authenticity of the Churches of Hierusalem, Alexandria, Antioch, and Rome, but while thus reckoning them among *the* visible Church, mentions to condemn them of errors "not only in their living and manner of ceremonies, but also in matters of faith," (Art. 19;) while even in the Homily cited she modifies St. Augustine's stronger phrase. The only body, indeed, which could sympathize with yourselves is she of Rome, for she alone claims to herself infallibility from errors altogether. Nor again, though, in conformity with Scripture, our own Anglican Church speaks of the local portions of the one only Catholic and Apostolic Church, as the Church*es* of this or that place as above, does she thereby afford any handle for talking of *a* Church in so different a sense, or convert a thousand independent, conflicting, self-appointed sects in the same place into "Churches" of that "Christ," whose is "one body" only, (Eph. iv. 5,) and not a thousand, whereof each in our own country we are "members in particular." (1 Cor. xii. 27.) And a blessing is it, indeed, that the validity of each man's ministrations rests on a surer base than his hearers' conviction of his doctrine or practical orthodoxy—even on God's own clear and unquestionable appointment and authority in apostolical succession; since, were it not so, the blaspheming Socinian would be made into as true a minister by his congregation's believing him to be "preaching the doctrine of the Apostles, and ministering in their spirit," as the Anglican Churchman by the similar conviction of his, and the same person made and unmade, one, daily and hourly, according as the opinion of his flock might fluctuate in approval or disapproval of his teaching.

Thus have I, my lay brethren, endeavored calmly to point out to you the strange maze of misconception into which you have incautiously been beguiled. Bad enough, in all conscience, as was "Number Ninety," verily it is a mere gnat in comparison with this camel, which thus goes crunching on over Bible, Church, Prayer-book, Fathers, History, Articles, and Sacraments. Of the "ministers" who have thus betrayed you, whether themselves more "deceiving or being deceived," and of those who in justification of their own ignorance and unfaithfulness have set their hands hereto, I will not trust myself to speak. Only may they come to repentance, and sounder mind; or, if such may not be, may they at least have the honesty at once to quit that Church, against which they have so ruthlessly lifted up their heel, while yet eating of her bread, and drinking of her cup.

Suffolk. Yours, &c.

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New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

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3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

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New York, May 1, 1844. yly

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